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THE
KOREAN REPOSITORY

Volume IV

January - December 1897

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New York
1964

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THE KOREAN REPOSITORY.

JANUARY, 1897.

"THE COREAN GOVERNMENT."

[Since the close of July, 1894, many constitutional changes have taken place in Corea. These the present writer has endeavoured to describe in a treatise under the above heading, which, through the courtesy of Sir R. Hart, is now in course of publication at the Statistical Department of the Imperial Maritime Customs at Shanghai. The period covered by this treatise, however, stops short at June 30th last, and therefore does not include the many and important enactments of the latter part of last year (1896). Some account of these enactments will be given in the following pages, which are arranged so as to form, as it were, a supplement to the volume in question.—W. H. WILKINSON].

I. THE COUNCIL OF STATE.

A DECREE dated the 24th Sept., 1896 (Gaz. Extra of Sept. 25), condemned in outspoken terms the action of "disorderly rebels who some three years ago revolutionized the constitution and changed the name of *Eui-chyeng Pu* (議政府) to that of the *Nai Kak* (內閣)." The Decree commands that the old title (which will be translated here as "Council of State") shall be restored, and declares that new regulations will be issued, which, while adhering to ancient principles, shall confirm such of the enactments of the past three years as, in the King's judgment, are for the public good.

The Council of State was organized by the first Ordinance of a new series (Ord. i. of Sept. 24, 1896, Gaz. 439) and the preamble, as well as one at least of the sections, marks a reversion towards the absolutism renounced by § 3 of the King's Oath of January, 1895. "His Majesty in the exercise of his control over all affairs of government, constitutes a Council of State. * * * * Any motion debated at the Council may receive His Majesty's assent, without regard to the number of votes in its fa-

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vour, by virtue of the royal prerogative; or should the debates on any motion not accord with His Majesty's views the Council may be commanded to reconsider the matter."

Like its predecessor the *Nai Kak*, the *Eui-chyeng Fu* is to be regarded in two aspects, (a) as the Council of State; (b) as a State Department presided over by the Chancellor.

(a) As the Council of State (Ord. i.) the members of the Council are—

1. The Chancellor, *Eui-chyeng* 議政

2. The Minister of Home Affairs, who is also ex-officio Vice-Chancellor, *Ch'am-chyeng* 叅政

3-7. The Ministers of Foreign Affairs, Finance, War, Justice and Agriculture.

8-12. Five Councillors, *Ch'an-chyeng* 贊政

13. The Chief Secretary, *Ch'am-ch'an* 叅贊

All of these are of *chik in* rank, and the Chief Secretary, who is appointed on the recommendation of the Chancellor, must not hold lower *p'um* than 3b. (See vol. i. pp. 62, 63). Acting Ministers of State have the same privileges as the substantive incumbents; and the place of the Chief Secretary, should that officer be unable to attend, is taken by the youngest of the Councillors.

The Council is empowered to pass resolutions concerning the enactment, abrogation, alteration or interpretation of laws or regulations; peace and war and the making of treaties; restoration of domestic order; telegraphs, railways, mines and other undertakings and questions of compensation arising therefrom; the estimates and special appropriations; taxes, duties and excise; matters sent down to the Council by special command of the Sovereign; publication of laws and regulations approved by the King.

Details of the method of introducing, debating and deciding motions are given at great length in the Ordinance (for translation of which see the KOREAN REPOSITORY for October, 1896). The King will, if pleased to do so, be present in person or may send the Heir-Apparent to represent him. The Chancellor on ordinary occasions presides, and to him all speeches and questions must be addressed. Two-thirds of the members form a quorum, and meetings may if necessary be held thrice a week. Motions are carried by numerical majority, the votes being delivered in writing. Any non-content member may enter a protest, which has to be considered at the next meeting. Finally, a memorial describing in outline the debate and its

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issue is submitted by the Chancellor to the King, who issues such commands as may seem to him best; for His Majesty, as has been already said, is not bound to acquiesce in the decision of the majority. Resolutions which he does approve, however, become law, and, being signed and sealed by the King and countersigned by the Chancellor, are published through the Council in the Gazette.

(b) As a Department of State (Ord. ii. Gaz. 455), the staff consists of—

1. The Director of the General Bureau, *Ch'ong-mu Kuk-chyang* 總務局長. A.
2. The Chancellor's Private Secretary *Eui-chyeng Pi-sye-koan* 議政秘書官. B.
3. The Secretary, *Ch'am-sye koan* 參書官. B.
4. Eight Clerks *chyu-sa* 主事. C 1-8.

1. The Director will, under the authority of the Chancellor and the direction of the Vice-Chancellor, Councillors and Chief Secretary, have the management of affairs in his Bureau and supervision over the staff. The Bureau (which is of the first class) is to comprise three sections —

i. Archives *kui rok koa* 記錄課.
ii. Gazette *kon po koa* 官報課.
iii Accounts *hai-kwi koa* 會計課

The first of these [illegible] to the registration and compilation of all dep[illegible] preservation of the originals of decrees, laws, regula[illegible] or other public documents: purchase, arrangement, preserv[illegible] and indexing of the Council's library; printi[illegible] of the Council; preparation of tabular s[illegible] Minds.

The second is con[illegible] compilation, publication, and distribution of t[illegible] Service List.

The third has c[illegible] returns and accounts of current expenses, [illegible] and registration of government property bel[illegible] Council.

2. The Private Secretary has charge of the Chancellor's Secretariat, *kon-pang* (官房), and custody of the seals. The Secretariat is to comprise two sections—

i. Private Secretary's *pi-sye koa* 秘書課.
ii. Correspondence *mun-sye koa* 文書課.

The former is con[illegible] confidential matters, the promotion or degradation of officials and care of the seals.

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The latter deals with the publication of decrees, laws and regulations: the issue, receipt and drafting of despatches; drafting of resolutions affecting laws or regulations; recording of interpellations and debates at meetings of the Council, and fair copying of memorials. It will be under the more immediate care of the Secretary (Ord. ii).

The Salary of the Chancellor is by Ord. iii. of Nov. 15, 1896 (Gaz. 483), fixed at $5,000 a year; that of each Councillor, at $3,000 (reduced by one half for the current year). The Chief Secretary and all minor officials are paid the salaries attached to their respective grades of rank by Ord. 57 of 1895 (See vol. i. p. 64).

The Public Service.

Many particulars of the methods of appointment, terms of service, salaries and furloughs, correspondence and relations of metropolitan and provincial officials, will be found under the *Home Office* (infra). Ordinance v., however, of Dec. 6, 1896 (Gaz. 501), may be noticed here, laying down as it does regulations for the appointment of officials of *p'an-im* rank in the Palace and State Departments and the Metropolitan Government. The standing rule will be to require thirty-six months prior service, but this will be relaxed in favour of all who have held office in the *lyang sa* (兩司) at least. [The 'Two Courts' are the *Sa-hyun Pu* 司憲府—(See vol. i. p 34).—and the *Sa-kan Uen* (司諫院), See Dyn. Inst. i. 16. Officials, again, whether civil, hereditary (*eum* 蔭) or military, who have at any time held substantive appointments of the 6th rank or upwards are eligible for the above *p'an-im* positions thirty-six months after the date of such appointment. Finally, any person may be selected who has, not less than ten years before, taken a civil or military degree, or has been passed as an *eum-sa* (蔭仕, 'hereditary licentiat,) or a *ki-sa* (歧仕). This last, it should be explained, was the title accorded to successful competitors among the *chyung in* or 'middle folk' (See vol i. p. 24).

HOME OFFICE.

Local Governments.

The scheme for the reconstruction of the metropolitan and provincial governments on which the Cabinet had been for some

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time engaged, was published in the form of Ordinances 35-39 of Aug. 4th (Gaz. 397) and 44-50 of Aug. 7th (Gaz. 400).

Ord. 35 cleared the ground by repealing Ord. 98, 101, 102, 104, 127, 163 and 164 of 1895 (See vol. i. p. 73), while Ord. 49 rescinded Ord. 131, 176 and 177 of 1895 and Ord. 7 of 1896. In the place of the twenty-three *pu* (府) or Counties established by the first of these Ordinances (Ord. 98), the Kingdom is now divided into thirteen *to* (道) or Provinces, thus:

Province.	Capital.	No. of Prefectures.
1. Kyeng-keui,	Syu-uen, ...	38.
2. North Ch'yung-ch'yeng,	Ch'yung-chyu, ...	17.
3. South, „	Kong-chyu, ...	37.
4. North Chyen-la [Chulla]	Chyen-chyu, ...	26.
5. South „ „	Koang-chyu, ...	33.
6. North Kyeng-syeng,	Tăi-ku, ...	41.
7. South „	Chin-chyu, ...	30.
8. Hoang-hai,	Hai-chyu, ...	23.
9. South P'yeng-an,	P'yeng-yang, ...	23.
10. North „	Tyeng-chyu, ...	21.
11. Kang-uen,	Ch'yun-ch'yen, ...	26.
12. South Ham-kyeng,	Ham-heung,...	14.
13. North „	Kyeng-syeng	10.

The Metropolis (Hansyeng, or Sye-ul) has a separate government of its own, apart from that of Kyeng-keui Province, in which it is geographically situated. The district embraced in the Five Wards [*O-sye* 五署, as they are now called] forms the Department of Söul (Sye-ul), Han-syeng Pu 漢城府, and is presided over by

1. The Metropolitan Governor, *P'an-yun* 判尹.

The Governor (whose title is the same as in pre-reformation days) may hold rank as high as A3 (Ord. 37) and draws a salary of $2000 a year (Ord. 36). His duty is to exercise control over the Five Wards, in doing which, as far as the lives and property of foreign residents are concerned, he is placed in relations with the Consuls. He is under the immediate direction of the Home Minister, but may receive instructions from other Ministers of State in matters appertaining to their particular Departments. (Ord. 37). His staff is as follows (Ord. 36)—

2. The Lieutenant Governor, *Syo-yun* 小尹. B 1-6.
3. Five Clerks, *chyu-sa* 主事. C 1-8.
4. Four Writers, *sye-keui* 書記.

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5. Six Messengers, *sa-ryeng* 使令.
6. Four Attendants, *t'yeng-sa* 廳使.
7. Two Boys, *sa-tong* 使僮.

The Lieutenant Governor can act for his chief on occasion (Ord. 37). As the Söul police are under a separate control, the Metropolitan Governor is not, like his provincial colleagues, provided with Chief Constables and their subordinates. (For salaries, see below).

A Provincial Government is presided over by

1. The Governor, *Koan-ch'al-sa* 觀察使, with the following staff:
2. Six Clerks, *chyu-sa* C 1-8.
3. Two Chief Constables, *ch'ong-syun* 總巡, C 1-8.
4. Thirty Police, *syun-kem* 巡檢.
5. Ten Writers, *sye-keui* 書記.
6. Four Ushers, *t'ong-in* 通引.
7. Fifteen Messengers, *sa-ryeng* 使令.
8. Eight Coolies, *sa-yong* 使傭.
9. Eight Boys, *sa-tong* 使僮.

Prefectures. Of the 339 *Kun* (郡) or Prefectures,—one less than the reformed number (Ord. 144 being ignored and Hansyeng Kun, or Söul, no longer reckoned),—seven are placed under a *pu-yun* 府尹 or City Governor. These are: the four Treaty-towns of Inch'yen (Chemulpo), Teng-lai (Fusan), Tekuen (Wensan), and Kyeng-heung; and three out of five of the former Royal Fortresses, Koangchyu, Kaisyeng (Songdo) and Kanghoa. One prefecture, Chyeichyu on the island of Quelpart, is to be under the command of a *Moksa* (牧使 'Pastor'), another old official title revived (See vol. i. p. 13). The remaining 331 prefectures are divided into five classes, (this also had been done by the reformers) thus:

Prefecture of the 1st class	...	...	...	...	18.
„ „ „ 2nd „	...	...	...	...	29.
„ „ „ 3rd „	...	...	...	...	72.
„ „ „ 4th „	...	...	...	...	210.
„ „ „ 5th „	...	...	...	...	2.

The prefectures of the fifth class are the remaining two on the island of Quelpart, where the *moksa*, it will be seen, stands to them (as in old days) in the position of governor.

The staff of a *Pu-yun* consists of—

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1. A Headborough *hyang-chang* 鄕長.
2. Eight Bailiffs *syun-kyo* 巡校.
3. One Head Writer *syu-syc-keui* 首書記.
4. Eight Writers *sye-keui* 書記.
5. Three Ushers *t'ong-in* 通引.
6. Eight Runners *syun-chol* 巡卒.
7. Ten Messengers *sa-ryeng* 使令.
8. Five Coolies *sa-yong* 使傭.
9. Four Boys *sa-tong* 使僮.
10. A Caretaker of the Guest Room *kak-sa-chik* 客舍直.
11. A Caretaker of the Orthodox School *hyang-kyo-chik* 鄕校直.

The *Mok-sa's* staff is much the same, except that instead of a Headborough he is assisted by two *chyu-sa* or Clerks, and has no Runners attached to his office. The staff of an ordinary Prefect *kun-syu* (郡守) resembles that of a *pu-yun*, save that the number of his subordinates varies with his class. The post of *chi-sa* (知事) or Foreign Magistrate at Tek-uen (Wensan) was abolished by Ord. 49.

Salaries and allowances. Ordinance 36 gives particulars of the pay and office allowances of the local officials. A Provincial Governor draws the same as the metropolitan Governor ($2,000 a year); a *pu-yun*, $1200; the *mok-sa*, $1500; the Lieutenant Governor of Söul, $600; and a Prefect, from $1000 to $600. Clerks receive $18 a month in the provinces, and $20 in Söul; Chief Constables, $16; and the inferior employés, sums varying from $8 for a Head Writer to $1 for a caretaker. The total expenditure works out as under:

Government of Söul			$5,416	
13 Provincial Govts. at $10,530			136,890	
7 Fortresses or Treaty towns at $3,922			27,454	
Government of Quelpart			3,968	—173,728
18 Prefectures, 1st class, at $3,144			56,592	
29	,,	2nd ,, 2,912	84,448	
72	,,	3rd ,, 2,506	180,432	
210	,,	4th ,, 2,154	452,340	
2	,,	5th ,, 1,578	3,156	—776,968

or a total of $950,696.

(The corresponding figures as given in the Budget of Jan.

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20, 1896 were: Governorships, 333,022; Prefectures, 823,308).

Jurisdiction. Ord. 37 fixes the ranks and defines the duties of the new officials as far as the post of Chief Constable. The Provincial Governors are, like the Metropolitan Government, controlled by the Home Minister, with a similar reservation as to his colleagues, and exercise supervision over the prefectures in their several provinces. Twice a year, in January and July, each provincial Governor must send in to the Home Office a report on the conduct of his subordinates,—in which connection it is ordered that the old system of summing up an official's character in an epigrammatic couplet of eight [or four] words, *p'al cha p'o p'em* (八字褒貶) shall be discontinued. [For the most recent specimens of these couplets see Gazettes of Jan. 13, Feb. 8, and March 7, 1895]. A Governor arriving at his post when the report is due may postpone it for forty days; on the other hand in cases of importance the Governor may forward it without waiting for the regular date.

The *pu-yun*, *mok-sa* and *kun-syu* are subordinated to the Governors of their respective provinces. The *mok-sa* of Quelpart (the only official with that title) has himself the powers of a Governor in respect of the *kun-syu* of the other two prefectures on that island. In case of emergency the prefect of the provincial capital acts for the Governor, one of the Quelpart prefects for the *mok-sa*, and a neighbouring prefect for a *pu-yun* or fellow *kun-syu*. In the last case the Governor may appoint at his discretion *cha-p'i* (自辟), but in the other two cases the approval of the Home Minister must be obtained.

The Clerks and Headboroughs have charge of all office matters and control over the Bailiffs and Writers. The Chief Constable is, under the direction of the Governor, in command of the provincial police *syun-kem* (巡檢).

Duties. Ord. 38 deals with the duties of the local officials. They act in the first place as mediators between the Central Government and the provinces, reporting to the Home Office the condition of the people, and notifying to the latter the orders issued by the former. In the second place they serve as instructors of the populace under their charge "in the practice of virtue and the encouragement of agriculture." They are to suppress crime, as well by kindness as by the due enforcement of the law. They will keep a census of the population; will see that no lands go out of cultivation but that waste ground is opened up; will attend to the seasonable repair of roads and bridges; will check the spread of epidemics, and will pay careful regard to the afforestation of their districts.

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Funds. Ord. 39 lays down rules for the payment of salaries and allowances and for the procuring of funds. Salaries are payable from the day of arrival at post; travelling allowances are to be issued on the scale authorised some time since for inland journeys (vol. i. p. 88.) Office expenses will be fixed yearly by the Home Office. The necessary funds are to be taken out of the taxes for the particular district (province or prefecture, as the case may be) and accounted for to the Home Office in June and December of each year. Any balance remaining over from the taxes at the close of the year must be paid in to the State Treasury.

Appointment of lower Officials. Ord. 44 (Gaz. 400) deals with the appointment of Clerks (*chyusa*), Chief Constables and Headboroughs. A Governor or the Pastor of Quelpart may appoint one clerk; the rest will be selected by him from reputable persons either in or out of state employ and will receive their commissions from the Home Minister. Chief Constables will for the present be sent by the Commissioner of Police at Söul, but later on will be promoted from among the local Constables. The Headboroughs will be elected by the residents of the prefecture, in which they must themselves have resided seven years. They can be deprived of office in a similar way by a majority vote.

Official Intercourse. Ord. 45 amends some old practices regulating the intercourse and correspondence of officials. The etiquette of the official call, *yen-myeng* (延命), by a newly appointed Prefect on the Governor, will on the whole be retained, though in some respects it will be simplified. The old fashion obliged the Magistrate to remain outside the *amun* gate, while his *Ch'i-chin kong-chang* (馳進公狀) a large folded sheet of white paper inscribed with his name, was sent in to the Governor. The latter thereupon gave orders to his personal attendants or ushers (通引) to admit the Magistrate. The *t'o-in*, as they were commonly styled, called out "*Sa-ryeng*" (使令) or "*Syun-lyeng syu*" (巡令守), to which the servants chanted a reply. The Governor being seated the Magistrate knelt outside the room and bowed to the ground. To this obeisance the Governor replied by raising his arms over his head. The Magistrate was asked his name and age, given some stereotyped advice, and dismissed. The Governor will return the bow of the Pastor or Prefect and conversation will be conducted in terms of mutual respect, the Magistrate describing himself as *ha-koan* (下官 "your subordinate"), and addressing the Governor by

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his title *Chuk-ho* (職號) and not, as in old days, as "*Sa-to*" (使道). No distinction to the detriment of the Home Prefect, *Yeng-pen-koan* (營本官) will henceforth be made.

A Governor or the Pastor in writing to his subordinates will adopt the form 'instructions' *hun-lyeng* (訓令) or 'directions' *chi-ryeng* (指令), while they will send to him a 'report' *po-ko-sye* (報告書) or 'representation' *chi-p'yeng* (質稟). Magistrates must write their own signatures to documents and not, as heretofore, allow their clerks to write for them. All correspondence between the Home Office or other State Departments and the Magistrates must pass through the superintending Governor (Ord. 46), except in case of urgency, and even then a copy must be furnished to the Governor. The Pastor of Quelpart may, however, correspond direct with the Departments.

Powers. Within the area of his prefecture a Prefect has authority to punish or fine in case of offences against the Government or remissness in payment of taxes. The old practices known as *syang-sa* (上使) and *i-syu* (移囚) are forbidden. By the former the removal of a prisoner to the Governor's *amun*—too frequently for purposes of extortion—is meant; by the latter, his transfer to the gaol of some other prefecture. The presence of persons whose evidence may be required at such other prefecture can, however, be secured by formal communication between the prefects. Matters difficult of adjustment by a prefect may be referred to his supervising Governor, and by the latter, if necessary, to the Home Minister (Ord. 46).

Proceeding to post. Every provincial official must leave for his post within fifteen days after appointment to a near, and within twenty to a distant, province; and must travel at the rate of not less than seventy *ri* (23 miles) a day. He must report his arrival to the Home Office through the Governor (Ord 47).

Attendance at post. No Governor may quit his province during his term of office, and must obtain leave from the Home Department before making a tour of inspection within it. No perfect may go outside the province in which his prefecture is situated, or, except on duty, travel beyond the limits of his prefecture.

Leave, keup u (給由) is only granted once a year. To a place outside the province original leave of thirty days, exclusive of time occupied in the journey (at the rate of seventy *ri* a day) can be given to a *pu-yun* or *kun-syu*; of twenty days, to lower officials. A

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first extension *chai-u* (再由) and a second extension *sam-u* (三由) may be allowed of ten days each in the case of higher and of seven days each in that of lower, officials. Within the province leave of ten days only, exclusive of time of journey, can be granted; but in Kyeng-keui Province officers may not take advantage of this rule to visit Söul. The Governor, after obtaining the consent of the Home Minister, gives leave to *pu-yun* and *kun-syu*; the superintending Magistrate, to inferior officials. In all cases one-third of the absent officer's salary is paid to his locum tenens; during original leave the former receives the whole, in first extension the half, but in second extension no part of the balance (Ord. 47).

Period of office. The higher officials, down to and including prefects, hold office for four years. If for local reasons they cannot be transferred, the term may be extended for two years more, and, finally, remarkable excellence in administration may be rewarded by a second term beyond the six years,—making ten years' service in all. Inferior officials of *p'an-im* rank, will for special service be promoted one step (as from C 6 to C 5) a year until they attain the rank of C 1, when, after a year's probation they will be drafted to Söul or employed in the provinces in some *chyu-im* post (Ord. 48).

Certain minor regulations were issued by the Home Minister (H. O. O. of Aug. 8th in Gaz. 402). The public office *sa-mu so* (事務所) of a Governor is to be in the *Syen-hoa Tang* (宣化堂); of a *pu-yun* or *kun-syu*, in the former *Chyeng Tang* (政堂). Office hours are to be fixed, and an attendance book (修成冊) kept, a copy of which is to be sent to the supervising official every two months. Perfects are not to visit the Governor except on business of importance. If they have occasion to report to State Departments other than the Home Office they must, except in matters of routine, furnish a copy to the Home Minister. In any case they must send a monthly abstract to the latter of all correspondence. Constables, Runners and Writers must not visit the villages of the prefecture without orders and must even then be provided with a warrant. They are to be chosen indifferently from among the local residents, whether these have or have not held office, and the Head Writer must be promoted from among the Writers. The inferior servants are to be selected from the old office attendants *Sa Yek* (使役). In summoning any individual before him, a Magistrate must see that the former so-called 'vails' (例債)

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are not exacted or other extortionate practices observed.

One more Ordinance calls for notice in this connection—Ord. 53 of Aug. 15 (Gaz. 407)—which changes the term for the king's Tablet from *Tyen Pai* (殿牌) to *Kyel Pai* (闕牌). This Tablet, which is taken to represent His Majesty, and to which therefore obeisance was done on the 1st and 15th of each moon, is kept in a box or cupboard (a miniature of the throne in the Great Throne Hall) in the *kak sya* (客舍), an otherwise empty building marked by the *t'ai-keuk* or primordial molecule on its doors. (See Gazette of Nov. 8, 1894).

The Constabulary.

Provincial Police. Ord. 51 of Aug. 10, 1896 (Gaz. 402) repeals Ord. 128 and 129 of 1895; while Home Office Ord. 2 of 1895 is revoked by Ord. 7 of 1896.

Ord. 52 (Aug. 10, 1896) re-establishes a Police Office *Kyeng-mu Sye* (警務署) at each of the four Open Ports, with the following staff:

1. A Police Magistrate, *Kyeng-mu Koan* (警務官).
2. One or two Chief Constables, *ch'ong-syun* 總巡.
3. A number of Police, *syun-kem* 巡檢.
4. Office boys *tyeng-sa* 廳使.
5. Gaolers, *ap-lo* 押牢.

Allowances, at different rates, are set down for office expenses, travelling, repairs, summer uniform, winter uniform, utensils and maintenance of prisoners.

The Police Magistrate will be under the direction of the Superintendent of Trade, the *Kam-ni* (See Foreign Office). At Kyeng-hyeng a Chief Constable will discharge his duties.

The Census.

A yearly census was instituted by Ord. 61 of Sept. 1st, 1896 (Gaz. 429) and detailed regulations were set forth in Home Office Ord. of Sep. 3rd (Gaz. 423).

Every ten households *ho* (戶) constitute a tithing *tong* 統), and the householders *ho-chyu* (戶主) elect one of their number as Tithing man *tong-syu* (統首). Through the latter, census papers *ho-chyek* (戶籍) are issued to the householders, and by him a tithing-return *tong pyo* (統表) is prepared. Specimens

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of both forms are given in Order 8. [The minor divisions of a prefecture, it should be repeated (See vol. i. app. iv.) are the *myen* (面) or canton,—the head of which is the *myen-chip-kang* 執綱),—and its constituent villages *li* (里), each presided over by an *li chon-ui* (尊位). The Metropolis is divided into *sye*, (署) (quarters); *pang* (坊) 'districts'; and *kyei* 契 or *tcng* 洞 'wards.'] The census paper is made out by the householder in duplicate and given to the tithing-man. The latter retains one copy and forwards the other to the *chon-ui*, who collates the papers of his village and makes a similar return to the *chip-kang* The *chip-kang* performs a like office for his canton, reporting to the Prefect; the prefect for his prefecture, to the Governer; and, finally, the Governor, for his province, to the Home Office. In the Metropolis the tithing-man makes his return to the guard-room *kyo pen-so* (交番所) of his district, the latter reporting to the head of the quarter, who in his turn reports to the Governor of Söul. The final returns must in all cases reach the Home Office by April of each year, to enable a general census of the kingdom to be prepared by that Department in May.

Of the detailed regulations the third section alone calls for particular notice. This requires householders to suspend over their doors a name board *ho-pai* (戶牌), giving the number of the house in the tithing, the number of the tithing itself, and the name of the ward or village, as well as the occupation of the householder.

Sanitation.

Home Office Order 9 of Sep. 29, 1896, provides for the widening of two of the main streets of Sōul. The streets are for the present to be made fifty-five feet broad. Their original width exceeded this measurement and on the spare government ground beyond it booths (*ka-ka* 假家) of a uniform facade, nine feet high, roofed with any material other than thatch *ko* (藁), may by license be erected for a period of ten years. On the occasion of Royal processions no tearing down of houses will, as heretofore, be required; but at the close of the ten years the Government reserves to itself the right to still further widen the streets should the traffic so require.

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AN OLD BOOK ON KOREA.

WHILE at the world's fair at Chicago with the Korean exhibit, I was one day visited by a costumer who was very anxious to obtain a Korean costume. I could not supply his wants, but he persisted in trying to obtain a hat such as the Korean attendant was then wearing, and at last he brought me a book which he said he had purchased years before at an auction in Dublin—he was an Irishman—and he showed it to me, calling especial attention to a picture, in colors, of a Korean Official wearing a hat such as is worn by the natives to-day, except that the brim seemed to be a full yard across. I showed this to the Koreans and they said it was of the style worn a hundred years ago. I found the book to be most interesting and, as the Irishman said he had bought it because of its pictures of costumes and was willing to trade it for a Korean hat, I finally succeeded in getting a spare hat for him and so secured the book. As the portion of the work descriptive of Korea it quite quaint and interesting a review of it may not be out of place in THE REPOSITORY.

The title page proclaims among other things that it is an account of a voyage of discovery to the west coast of Korea by Captain Basil Hall, Royal Navy, F. R. S., London and Edinburg, as well as member of various learned societies; and printed by John Murray, London 1818.

Captain Hall on this trip "discovered" and named the group of islands off Whang Hai Do—the Sir. James Hall group, or rather they were named by Captain Maxwell, the senior officer in command of the fleet in Asiatic waters, in Honor of Sir. James Hall, President of the Royal Society of Edinburg.

The book opens with this explanation—"The embassy to China, under the right honorable Lord Amherst, left England in His Majesty's frigate 'Alceste,' Captain Murray Maxwell, C. B., on the 9th of February, 1816, and landed near the mouth of the Pei-ho River, in the Yellow Sea, on the 11th of August. Shortly afterwards the 'Alceste' and the 'Lyra,' sloop-of-war, which had accompanied the embassy, proceeded to the coast of Korea, the eastern boundary of the Yellow Sea; for, as these ships were not required in China before the return of the embassador by land to Canton, it was determined to devote the inter-

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val to an examination of some places in those seas of which little or no precise information then existed."

While lying off the Sir. James Hall Islands they were visited by the first Koreans they had seen. This is what the writer says of them.

"They expressed no alarm when we went to them in our boat, and, on our rowing to the shore, followed us till we landed near a village. The inhabitants came in a body to meet us, forming an odd assemblage, differing in many respects from anything we had seen; their color was a deep copper, and their appearance forbidding, and somewhat savage. Some men, who appeared to be superior to the rest, were distinguished by a hat, the brim of which was nearly three feet in diameter, and the crown, which was about nine inches high, and scarcely large enough to admit the top of the head, was shaped like a sugar-loaf with the end cut off." This is interesting especially as the book, among other fine colored illustrations, contains a picture of an official with this hat. It illustrates the tradition that in former times, to prevent conspiracies and fights, the people were compelled to wear earthen-ware hats of the shape and size of the plaited umbrella hat of the mourner of to-day; and that at the time of Captain Hall's visit they had not yet dared to cut down the size tho they had changed the material to the very lightest fabric they could obtain, and yet preserve its strength. For in the time of these earthenware hats the punishment for the breakage of one was decapitation—thus preventing the brawls so common at the time, as well as making it difficult for men to concoct conspiracies, since, as the hats had to be worn in the house as well as outside, the wearers could not get so close together but that their whisperings could be heard by spies. The writer describes the texture of these hats, showing them to have been made as are the fine open mesh, horse-hair and silk hats of to-day.

The visitors found these villagers very unsociable and chiefly desirous of getting rid of their uninvited guests whom they would not allow to visit the village, even taking them by the arms and pushing them away as they attempted to approach nearer. They would not sell the strangers anything, tho they were very anxious to buy bullocks, chickens etc. The natives even refused presents, tho they did apparently covet a mirror and some wine glasses. They cared not at all for money.

Leaving this anchorage in the evening of Sep'. 1st 1896, they anchored two days later among the Islands off Chung Chong Province. Attempting to make an examination into the peculiar geological formation of these Islands, they were met by large com-

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panies of natives from a considerable town, which they later got a glimpse of, nestling among trees in a secluded valley near by.

These villagers made long speeches to the intruders, in a very loud tone, to which the Englishmen replied in their own language and equally loud—neither understanding a word of the others' remarks. Finally as speeches seemed not to deter the strangers from proceeding toward the village, the people began to draw their fans across their own throats as well as across the throats of the visitors, in an attempt to show that further persistence would lead to serious trouble to the natives themselves and perhaps to the guests. The latter had the good sense to desist. This Island was named by Captain Maxwell after Dr. Hutten, the geologist.

Their next anchorage was in a bay off the mainland—Basil's bay evidently—so named from the author of this book, though he is too modest to state it. Clifford Island near by was doubtless named for Lieut. H. J. Clifford, the companion of Capt Hall, to whom the latter expresses his indebtedness for much help in compiling his book.

At this anchorage they found quite a settlement on shore and were soon visited by an official; in fact they had many visits from him. He enjoyed their hospitality, but when the ship's officers attempted to return the visits they met with the greatest objection from the old official who wept out loud and shed copious tears, showing by signs that he would surely lose his head if they persisted in coming to the town. They had to give it up, but later they did get to another village and described the houses and methods of life in a very creditable manner. They also picked up a little vocabulary which is added to the book.

The visit of the old official was very amusing to the ship's officers and crew. The great hat worn by the Korean was so large that he could not get into the cabins in some cases without removing it. He seemed to enjoy the food and especially the drink. Some of his followers took so much "Grog" that the old man had to punish them for their indiscretion. The secretary of the official was very much impressed with the ship's library and was presented with a book. Afterwards the official himself, having admired a bible received it as a present. The great difficulty, as before, was the inability to communicate with each other. The Official tried writing his speech and it was afterwards translated at Canton by Mr. Morrison, as follows,—"Person of what Land—of what nation are you? On account of what business do you come hither? In the ship are there any literary men who thoroughly understand, and can explain what is written?" The poor old fellow must have thought the foreigners a very uneducated set, since in the whole company there was not one who could read "writing."

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The Captain was so well pleased with the natural gentility of his guest, which enabled him to comport himself properly under such strange circumstances, that I shall quote again from his book to show that the Koreans have some title to their claim of being the "first nation in etiquette." Their self-composure when suddenly ushered into polite society abroad has been noticed by others. The Captain says—

"The politeness and ease with which he accommodated himself to the habits of people so different from himself, were truly admirable, and when it is considered that hitherto, in all probability, he was ignorant even of our existence, his propriety of manners should seem to point not only to high rank in society, but also to imply a degree of civilization in that society, not confirmed by other circumstances. Be that as it may, the incident is curious as showing that, however different the state of society may be in different countries, the forms of politeness are much the same in all. This polished character was very well sustained by the old chief, as he was pleased with our attempts to oblige him, and whatever we seemed to care about, he immediately took an interest in. He was very inquisitive, and was always highly gratified when he discovered the use of anything which had puzzled him at first. But there was no idle curiosity, no extravagant bursts of admiration, and he certainly would be considered a man of good breeding and keen observation, in any part of the world." This was written of a petty official at an obscure magistracy on the Korean coast nearly one hundred years ago.

After visiting Quelpart and other islands the expedition went on to the Loo Choo Islands, about which four-fifths of this large book was written.

H. N. Allen.

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HISTORICAL NOTES ON THE REIGNING DYNASTY.

(Continued from the October number, 1896.)

12. 인종영정대왕 Great King *In-jong Yĕng-chŏng*, 1544.

Eldest son of the previous Monarch by his second consort. Reigned eight months, during which he made some restitution to the memory of *Cho Kwang-jo*. During this time the relatives of the Dowager Queen Yun, mother of *In jong*, secured supreme power and nearly wrecked the dynasty. They were finally overthrown and killed. Whether involved in their ruin or not we do not know, but the king died the same year, aged thirty-one years and without issue. His Queen Pak survived to the age of sixty-four years, and was buried with her husband in the *Hyo Nung* at Ko Yang. Her posthumous title is *In-syŏng Hang-hu* The king nominated to the succession his half brother, who succeeded him.

13. 명종공헌대왕 Great King *Myŏng jong Kong-hŏn*, 1545-1566.

Sixth son of the 12th Monarch by his third consort, Queen Yun, born 1533 and succeeded to the Throne by his half brother's election. The most prominent men of his time were *Sŏ Kyŏng-dŏk* and *Ni Eur-jŏk*. The latter was implicated in the misdeeds of King *Chung-jong's* son-in-law, *Kim Hallo*, and of the Yun faction in the reign of *In jong*. With all his abilities (which won for him and Sŏ in a later reign the posthumous title of Duke), he was a leading spirit in the numerous conspiracies of the time, and finally died in exile at Kang-gè in the far north. Korean coasts were much troubled at this time by pirates, and more than one Korean Black-beard terrorized the villages along shore. The most desperate of these was *Im* who was finally captured and killed. In 1512 the king's only son, the Crown Prince, died and was given the title of Crown Prince *Syun Hoi*.

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At this time there was a famous scholar named *Syöng* whom the king tried to induce to accept office twice, but he firmly declined. They then waited until he died when they took advantage of him and made him Duke Mun-chyöng. The King died in 1566 without issue, but leaving direct instructions to his Prime Minister Yi to place the royal nephew on the Throne, which was done.

Myöng-jong Tai-wang's consort was Queen Sim who died aged forty-four years and is buried with the Monarch in *Kang Neung* at Yang-ju. Her posthumous title is *In-syön Wang-hu.*

14. 션조쇼경대왕 Great King *Sön-jo So-kyöng*, 1567-1607.

This King was Prince *Ha-syöng* third son of Prince Tök-heung, who was 9th son of King *Chung-jong* by the Royal Concubine An. Prince *Tok heung* was thus a younger brother of King *Myöng-jong*. He was the first to bear the now famous title of Tai Wön Kun, "Prince Parent." Ascending the Throne at the age of sixteen years, King *Sön-jo* had a long and troubled reign of forty-one years. The feuds bequeathed him by the mistakes of his royal predecessors he endeavored to end by making restitution, generally in the form of a posthumus title of Duke, to the injured parties. Thus the first years were passed, when in 1583 he laid the foundation for "confusion worse confounded" by reorganizing and increasing the subdivisions of the aristocracy. Up to that time the patricians had consisted of two classes, *Yang-ban*, known as the *Tong-ban* or East Section, (Civil Nobles) and the *Sö-ban* or West Section (Military Nobles). This word *Tong-ban* is now known wherever the story of Korea is repeated.

The Yang-ban are supposed to be the descendants of the three former Royal families of Shilla, Paik-jé and Kokuriö and their higher Ministers of State, consisting of the two sections, "East" and "West." In the days of *Sön-jo* a third Section known as that of "North" had been developed. They were the Korean Mugwumps of their day. "To increase the national glory and insure eternal peace" King *Sön-jo* subdivided these three sections as follows: The Old East section became *Nam In*, "Southerners," and *Puk-in* Northerners; the intermediate North Section became *Tai-in* "Great men" and *Syo-in* "Little men." The ancient West Section became *No-in* "Elders" and *Syo-in* "Youths." Many saw that, far from insuring peace, this was increasing the possibilities of discussion and sowing strife broad cast. The King however carried the day. In our day

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the subdivisions of the intermediate North Section have ceased to exist and we have the remaining four, now known as *Sa-saik* "Four Colors."

The great event of this reign was the invasion of the armies of Japan in 1592 lauched via Korea by that prototype of Napoleon, Hideyoshi, against China. These troops, over 300,000 strong, swept the peninsula like a plague of locusts until they were driven out by the troops of the Mings. What the Japanese left the Chinese took, and Korea has never recovered from the terrible blows, which, aimed by the two armies at each other, fell upon the real victim, the unhappy land of *Sön-jo*. The Japanese retired before the Mings with the honors of war but returned for a short time in 1597, when they were recalled by the death of the great Satrap, which put an end to his plans of universal conquest.

King Sön-jo died in 1608, aged fifty-seven years. He had two consorts, Queen Pak known as *Wi-in Wang-hu*, and who gave the Monarch no children and died aged forty-six years, and a second Consort, Queen Kim who had one son and one daughter; the son was murdered by his half brother, the notorious *Kwang Hai Chu*. The latter also degraded and banished Queen Kim, but she lived to dethrone and send him into exile and place another Monarch on the Throne. Her death occurred at the age of forty nine years and her posthumus title is *In-mok Wang hu*. King Sön-jo and his Consorts are entombed in the Mausoleum *Mok Neung* at *Yang-ju* This Monarch had twenty-five children, fourteen sons and eleven daughters. Four of his sons and two daughters were by the *In pin* (Royal Concubine of First Order) Lady Kim, whose third son ascended the Throne as *Wön-jong Tai wang*. This lady's tomb is the *Syun Kang Neung* at Yang-ju. She also has a tablet enshrined in the *Ché Kyong Kung* at Söul.

광히쥬 Lord *Kwang Hai* 1608—1622.

Among the sons of Sön-jo were two by the Royal Concubine Kim (not the mother of King Wön-jong) known respectively as Prince Im Hai and Prince Kwang Hai. The latter succeeded to the Throne on his father's death, being thirty-three years old, and his first work was to murder his elder brother, Prince Im Hai. The inhuman and terrible times of the dethroned King *Yön San Chu* were revived and a reign of terror inaugurated. Doubtless the heritage he came into was anything but a desirable one. The times were distracted, the national life stricken down as the effect of the Japanese invasion

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and many of the best men of the day were dead, while all about the Palace was a brood of parvenus raised up by the war and the times and more ready to pander to vicious and abnormal appetites of Royalty than to guide the Royal will along the ways of justice and right. While it might be pleaded in favor of the former tyrant Yŏn San Chu, that in ascending the Throne as a youth he might easily have become the tool of evil courtiers until depraved tastes became confirmed, yet this cannot be said of *Kwang Hai Chu*, for he was a man at least in years.

After the murder of his elder brother, in a spasm of Confucian piety, he ordered tablets to be enshrined to the memory of ancient Korean worthies who had been wronged by his dynasty, and placed in the Confucian shrines at the provincial *Amuns* to share in the semi-annual rites observed there. The chief evil genius by which Kwang Hai was swayed was a man named *Yi* who in 1612 won the gratitude of the King by murdering the Dowager Queen's father Kim, Prince Yŏn Heung. Two years before King Sŏn-jo died, Queen Kim had given birth to a young Prince who was the rightful claimant to the Throne. The chief ones to be feared as espousing the cause of the young "Great Prince" were his mother and her relatives, and this murder was the first step towards annihilating them. The following year (1613) Yi, the murderer of the Queen's father, watched his chance, and one day when Queen Kim was walking in the Palace grounds with the young prince, then eight years old, Yi and his companions sprang upon them, tore the little lad from his mother's arms, carried him off to Kang-wha and burned him to death. From that time plots multiplied to destroy Dowager Queen Kim also, and were partially successful in 1517 when she was banished. In 1615 a fire broke out in the *Kyongbok* (present) Palace and *Kwang Hai* erected the *Kyong Tok* Palace, which is just inside the West Gate, the abandoned grounds and buildings of which lie open to all visitors at the present time. Possibly the fire which led to the erection of this Palace may have been started by those who hoped thereby to create a diversion leading to the assassination or overthrow of *Kwang Hai*, for the sons of King Sŏn-jo were ready to assist in his overthrow. This was accomplished in 1622 when Prince *Neung Yang*, eldest son of Prince Chŏng Wŏn and grandson of King Sŏn-jo, assisted by five of the great nobles restored Dowager Queen Kim to her rank and station, and from the new West Palace dethroned the king. *Kwang Hai Chu* was immediately seized and carried a prisoner to Kang-wha, where he had caused the Queen's little son, Great Prince *Yong Ch'ang*, to meet such a cruel fate. Moderate counsels swayed the victors

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and he was allowed to live in banishment. He remained at Kang-wha until 1640 when he was removed to Ché-ju (Quelpart) in the far south where he died aged sixty-seven years. A tomb has been erected for him at Yang-ju, known as the *Kwang Hai Chu.* Swift and sure death was meted out to the courtiers who had surrounded the Monarch and participated in his misdoings, among those executed being the cruel murderer Yi. Restored to power, Queen Kim nominated to the Throne her rescuer Prince *Neung Yang* who ascended the Throne with the title of In-jo Tai Wang. Three years before the overthrow of Kwang Hai we have the following significant mention of the Manchus, 1619. "The Manchus who are established at Mukden captured and carried off the tribute on its way to China." This was one year after Tien-ming published his manifesto against the Ming dynasty, and when his armies had already begun to overrun Liautung. Indeed the times were already freighted with developments of serious import to Korea and the new King *In-jo* found his royal couch a bed of thorns.

GEO. HEBER JONES.

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THINGS IN GENERAL.

A STUDY IN EVOLUTION.

THE word Chosŭn may be transliterated in Chinese either by the commonly accepted characters 朝鮮 which mean "Morning Radiance", or by the characters 潮仙 which mean "Tide Genius." It is ordinarily supposed that Korea is called the "Land of Morning Radiance" because it is toward the east and the rising sun. It may however be of interest to trace back the term and find some clue to its origin.

The celebrated Chinese work entitled *San Hai Gyung* 山海經 says that Chosŭn is in the *Ryul Yang* 列陽 which means "Swelling Sunlight;" but in a commentary on this passage the same work says that this *Ryul* was not the 列 but was the name of some river in Korea.

As a next step we find that Yang Ung 楊雄 the great scholar of the Former Han dynasty says that Chosun is *between* the *Ryul Su* 洌水, in which we see that the character for *Ryul* has taken another change.

The next step is the statement of the great scholar Chang Wha 張華 that in Korea there are three rivers called respectively the *Ch'un Su* 泉水, the *Ryul Su* 洌水 and the 汕水 but that these were known under the *common name* of the *Ryul Su*. This explains the otherwise meaningless phrase of Yang Ung as quoted above, that Cuosŭn is *between* the Ryul Su.

Now let us trace it backwards and see what we find.

First, Chosŭn was between certain rivers known as the 洌水 but the character 列 "Swelling" also being *Ryul* the two got mixed and then the idea of sunlight, implying east, was added in the character 陽 or *Yang*, as Korea was toward the sunrise. So we have "Swelling Sunlight."

But again, the idea of swelling suggested the character 潮 *Cho* which probably came to mean "tide" by way of the idea of the swelling of waters.

Now the character 陽 *Yang* meaning sunlight, is often ap-

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plied to the south side or sunny side of a mountain and is often used by synecdoche for the whole mountain. But the idea of mountain is closely allied with the character 仙 Sŭn, which according to its composition is "mountain man" but came to mean any one of a large class of genii or fairies; so that by all these steps, none of which are arbitrary, we find that the original 洌水 came at last to be 潮仙 which, as we know, is pronounced Chosŭn meaning "Tide Genius." But the very same sound is expressed by the characters 朝鮮 meaning "Morning Radiance," and as this idea seemed to fit the case better than the other, the change was made.

I give this not as a statement of fact or even of probable fact but to show how intricate may be the process by which present forms are reached.

According to the law that, other things being equal, the easiest explanation of any phenomenon is the right one, we must conclude that Korea was called Cho-sŭn because it was toward the rising sun and so became the "Land of Morning Radiance."—H. B. HULBERT.

DEMONIACAL POSSESSION.

An interesting and well authenticated case of demon possession is reported from the town of Kak San in Whang Hai province. The question is, in such cases, how to distinguish demoniacal possession from ordinary mania. The important feature in this case is an apparent indication of demon possession as differentiated from actual lunacy.

A woman had been for years utterly devoid of all intellectual capacity. She could not feed nor clothe herself and, while not violent, was a complete intellectual wreck. A band of native Christians in the town came to the conclusion that she was possessed of a demon and following scriptual directions they began a series of meetings for prayer specially for her, but nothing seemed to come of it. At last they decided that the case was similar to the one of which our Lord said "This kind cometh not out but by prayer and fasting"; and so they met one morning with the woman in their midst and until early the following morning they fasted and prayed. At last the woman roused and started up. They followed her and she went straight to a little shrine where spirits are worshipped and sat down in it. The body of Christians knealt then and there in the very presence of the heathen symbol and renewed their entreaties to God. Scarcely had they begun when the woman fell to the ground

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unconscious and when she recovered from her swound it was found that she was in her right mind, and since that time she has had no recurrence of the difficulty.

The interesting point is the fact that, granted it was a demon that possessed her, that demon impelled her to go to the shrine, the very citadel of his power, perhaps with the idea that the Christians would not dare to follow.

It would seem that it is *simplicity of faith* that God requires, and in this it may be that some of our native Christians have the better of us who have enjoyed the secondary advantages of the "Schools."—H. B. H.

The New Gate.

To those unreasonable people who always "want to know" the question might sometimes arise why the gate that we usually call the "West Gate" is called by the Koreans the "New Gate."

More than one hundred years ago during the reign of Suk Chong Tă Wang there was no gate where the "New Gate" now stands, but instead, there was a gate midway between the present New Gate and the foot of the mountain. It was in that depression back of the "Mulberry Palace" and the road through *Sa Ji Kol* led up to it. Outside of it there were large and flourishing monasteries closely connected with the events of those days but which were destroyed during an anti-*mudang* demonstration.

Speaking of gates it is generally supposed that the supplemental wall outside the east gate is for purposes of defense but this is a mistake. When the site for the capital was decided upon there was one difficulty; the site did not face toward the south. So, in order to avoid the difficulty, that piece of wall was built outside the east gate to block it up, figuratively, so that the south gate might be the main gate and indicate the way the city faces.—H. B. H.

Korean Grass in America.

It is not generally known that Korea possesses a grass that is noted abroad for its wonderfully close and durable sod.

In 1890, at the request of the state authority on sods, of Conn., the U. S. Legation at this place shipped several crates of this sod to Connecticut. The gentleman to whom they were shipped had heard of the sod from Japan as being the best known for tennis courts and other purposes demanding a close, firm

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carpet of a very durable nature. Visitors seldom fail to admire our beautiful lawns covered with this grass, but we usually think of it as just ordinary grass.

The large seedsmen, Peter Henderson & Co, of New York, having heard of this grass, asked Dr. Allen to send them a large quantity. As there is none of the seed in the market here the Dr. had to employ women and childen to gather it, after falling to interest the mission schools in the matter sufficiently to induce them to do the work. By playing a good price, however, he got quite a shipment off of seed pulled by hand and perfectly clean.

When we go to America now we may expect to see this old friend from Korea at home on our American lawns. We understand that Messrs Peter Henderson & Co. are very much pleased with the grass raised from samples sent by Dr. Allen a year ago last summer. With the large shipment of this year they will be able to raise seed for market.

Lending Money to the Koreans.

The Christians are very bad, said a Korean to a foreigner. "Why?" was asked. "They are very bad; they lend the Koreans money." "But there is nothing bad in that". "No, but you see they want to be repaid, and that is very bad."

We saw in print not long since, the following amusing story attributed to Monseigneur Mutel, the French Bishop. The Bishop was asked by a Korean for a loan of ten dollars. He decline but said to the applicant, "I won't lend you anything, but I will propose to you a bargain by which we shall each gain five dollars. Do you agree to that?" "Yes," said the Korean with some hesitation. "Well, then, I will give you five dollars, by which I gain five dollars, for I shall only lose five dollars, for you won't owe me anything."

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EDITORIAL DEPARTMENT.

WHERE IS SEOUL?

BY this caption we do not refer to the geographical position of the city? Seoul is now, as it has been for over half a millennium, in 37° 35′ North Latitude and in 127° Longitude East of Greenwich; this according to the naval charts of 1894. The Capital occupies the site of the ancient Hanyang, on the spot selected by Moo Hak, a sort of Daniel, (in the interpretation of dreams), in the early years of the founder of the present dynasty. It is located in the deep valley formed by the ridge of mountains of which Samkak-san on the north is the most conspicuous peak, and by Nam-san on the south, rising 800 feet above the level of the sea. Imperial Seal mountain still stands sentinel over Kyeng-pok Palace with as much grace and concern as it did when the Royal Family resided at its foot. Nam-san, the South Mountain, with its ever-green trees is covered with snow on this New Year's day and is as lovely in this white mantle as it is in the summer when

"Round its breast the rolling clouds are spread."

The wall, built over 500 years ago and nearly six miles in length, winding, like a gorged boa-constrictor, over the highest points and spurs, is still intact. It is pierced by seven public, and one secret, gate and is seemingly as impregnable as it was when the 119,000 men from the north and the 79,000 men from the south finished it in the incredibly short space of nine months.

No, we are not specially concerned just now with the geography or topography of Seoul. When we come to inquire about the material improvements and other changes in the Capital we find a ready answer. There is some advancement to be noted here. Public and private improvements have been made during the past twelve months. The Catholic Cathedral in Chong-hyen, the largest and most conspicuous building in the city, capable of accommodating nearly 3,000 worshipers, is nearing completion; the beautiful Gothic church of the Methodist Mission in Chong-dong rose from its foundation, laid the year before; and the residence of the French Commissionaire, tho not finished, is sufficiently so to show to the spectator what a hand-

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some building it will be when it is done. The unsightly booths in the streets were torn down, the filthy gutters cleansed, the streets widened to fifty-five feet and graded so that the principal throughfares are a joy to our bicyclists who can now go, without mortal fear of taking a header every rod or two, to almost any part of the city. The erection of the new Royal Palace in the western part of the Capital, by His Majesty, must be regarded as one of the improvements of the place, for wherever a straw thatch is replaced by a good tiled house we look upon it as a step forward. The light step of the uniformed policemen, the graceful bearing of the students in their foreign uniforms, which were worn notwithstanding the open opposition of the Minister of Education; the Governor of the city riding thro the streets on horse back with only a few attendants, and the dignified official with measured step and slow, with numerous attendants, were among the sights that greeted us during the year. The top-knot has grown to something of its former favored position and the long pipes have made their appearance again. The old and the new were seen side by side when Her Majesty's remains were brought to rest in the Spirit House in the new Palace. For awhile the voice of the sorceress was silenced and gambling prohibited but we fear her voice is heard again and that the law in reference to the latter vice is not rigidly enforced.

But we have not yet touched the main issue of our question. Where is Seoul? Seoul is the capital of the country, the city of the King who, in his person, represents the law of the land and whose will is law. Thus reduced to its last point, the question resolves itself into the inquiry, where is the Korean Government? If the statement made above, that the government is centered in and represented by His Majesty, be accepted as correct then the answer might be embodied in the simple statement that the Korean Government is, as it has been since the Hegira of last February, safely domiciled in the spacious building of the Russian Legation. If however the inquiry is pressed and we are asked where the Korean Government is on the great questions of reform that were thrust upon her two and a half years ago and to which the King took oath at the Ancestral tablet house, that, "relying on the merits bestowed on Our Ancestors we will bring these to a successful issue, nor will We dare to retract Our word," we are compelled to give a cautious answer. We have had occasion before to point out the existence of progressive and conservative sentiments in the government. The organization of the Independence Club, the contract to build the Seoul-Chemulpo railroad and the extensive mining concessions given to an American syndicate, the Seoul-Wiju

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railroad granted to a French company, must be attributed to the progressive spirit prevailing in the Cabinet. The presence of a foreigner in the Finance Department with sufficient authority to carry out the "advice" he has to offer indicates the new relation the Adviser sustains to the government. The revolution wrought in the Law Department thro the Counsels of an experienced jurist has given the Korean people an idea that a man in court wins or loses on the merits of the case without regard to the attitude of some particular individual with "influence." The publication of *The Independent* in the vernacular and the hearty interest it takes in the welfare of the people and the confidence it is receiving must be noted as one of the hopeful signs for Korea. The schools were never better patronized and the spirit among the young men shows a tendency to break away from the dead past and to become acquainted with those subjects necessary to fit a man for practical life.

But we have also seen ordinance after ordinance repealed without being replaced by new ones indicating advancement in the line of reform. Statesmen of pronounced conservative sentiments, men faithful and tried under the ante-bellum and anti-reform methods of government, were called from their places of retirement to assume positions of responsibility and trust. The Royal Household Department has thrown everything savoring of economy and order overboard; the Cabinet was blown out of existence by the same power that reluctantly called it into existence and the Council of State took its place. This august body has not yet succeeded in launching the Ship of State, possibly due to the non-arrival of Solon and Hercules. The army has of course passed into the hands of Russian drill-masters and disciplinarians who are reorganizing it—a task which the Chinese, Americans and Japanese have all had a hand in during the last ten or twelve years. It has been said there are some men in the Korean army who can "present arms" in Chinese, German, English, Japanese and possibly by this time in Russian, whether in their own tongue or not we cannot say.

Where is Seoul? The answer is—Here, headed the right way, but heavily loaded and handicapped. To revert to the figure already used, the Ship of State, if not grounded in conservatism, seems anxious to drop her anchor in that kind of holding-ground Russia is here, whether in command or not it is not our province to discuss. The sky is not as bright as it might be. We have hope but we wish we had less fear.

The Portrait of the King.—We are much pleased with the reception our portrait of His Majesty the King and our ac-

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companying sketch, received by the eastern press and by our readers.

The Kobe Chronicle of December 14th says, "There is a very interesting biographical sketch and a photogravure portrait of the King of Korea in the current number of the KOREAN REPOSITORY," after which follows a condensed account of the article.

The Japan Avertiser of December 16th says, "An excellent photograph of His Majesty, the King of Korea, forms the frontispiece of the KOREAN REPOSITORY for November, and a prominent place in the magazine is given to the following article," which is reproduced entire.

The North China Herald of December 18th honors us with a leader of two and a half columns of review of the whole number. About half of it is devoted to a review of the article on the king The Editor says, "The new number of this useful magazine is adorned with a photogravure of His Majesty, the King of Korea, and it quite bears out the description given of His Majesty by the writer of the intercepted letter in our columns, as 'a charming old gentleman for an afternoon tea party!' From his appearance he must be constantly repeating to himself Hamlet's despairing cry.'"

> 'The time is out of joint, Oh, cursed spite,
> That ever I was born to set it right.'

After this off-hand introduction follows a good sketch of the article.

The Independent.—Our morning contemporary appeared in English and Korean editions on the 5th inst. The English paper is much larger than it was. The first page is given to advertisements and telegrams, the second to editorial notes and local items, the third to translations from the Government Gazette and to correspondence and the fourth to advertisements. The Korean edition remains the same as before. We heartily congratulate Editor Jaisohn on the neat appearance of his paper and on the splendid opportunity now before him to do good.

Her Majesty's Funeral.—The late Queen of Korea is to have a funeral and "an illigant buryin," after all. After the removal of the remains last fall from the Palace in which the unhappy Queen met her tragic end, many and elaborate sacrifices were offered to her spirit in the new Palace. On the 5th inst, a Councillor of the Council of State requested that the name of

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Her Majesty's Spirit, her temple and her grave be changed and that a Committee be selected for the purpose. The special Committee on the site for the grave, appointed some time previously, visited a number of lacalities and His Majesty finally selected Chung-yang Ni, a place outside the East gate. It should be stated that a temple had already been erected on a site chosen by the late Cabinet, but it was not regarded as "favorable."

Several memorials were presented to the Throne about the same time stating "that the death of the Queen is the everlasting sorrow of the people" and calling for a change of name, temple and grave site. There seems however to be some dross in their love and patriotism for some of these memorialists "desire to revenge her death by killing everybody who had anything whatever to do with that terrible event." And while their zeal is burning they are ready to go back to 1884 and pray that the traitors of 1884 "should be killed and their families and relatives should be despatched." The Board selected for the purpose of finding new names for Her Majesty's spirit, temple and grave reported as follows: *Munsung* Her character "is as high as heaven, firm as the earth and her deeds were full of ceremony and music." *Kyenglio* for Her temple: "Great Filial Love." *Hongneung* for her grave: "Great Royal Grave."

On the 10th or 11th inst, a large party went to inspect the new site for the grave, among whom were the Prime Minister, Superintendent of the Royal Funeral, the Special Chamberlain, the Minister of the Royal Household, Grand Master of the Home Department, the Ministers of War and Finance, several secretaries and clerks and a corps of Geomancers. The site was approved, work on the royal grave is to begin on the 26th of March and the funeral is announced to take place on the 5th of May.

We learn from reliable sources that over $100,000 were drawn from the Royal Household Department on account of the old grave and temple and the same amount has already been appropriated for the new temple.

The Reissue of Vol I.—We intimated in a card sent out with the last number of THE REPOSITORY that the management will undertake to reprint volume one (1892) of THE REPOSITORY. It is necessary to secure one hundred subscribers at five dollars a bound volume before we can undertake the work. We have already received a number of subscriptions from friends in Seoul and shall be pleased if those abroad will indicate their wishes at the earliest convenience.

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Fullerton B. Malcolm M. D.—We regret to have to record the death, which took place in Chemulpo on the 3rd inst, after a short illness, of Dr. Fullerton B Malcolm, who for the past twelve months has been in charge of the hospital of the English Church Mission at that place. He had shown signs of serious illness at Christmas time, but persisted in attending to his hospital duties and could not be prevailed on to take to his bed before Sunday the 27th ult., shortly after which time he became delirious. Two doctors from English men-of-war in the harbor were called to attend him, who immediately telegraphed for a nurse to come from Seoul; and a few days later, Dr. Landis, of the English Church Mission in Seoul, also went down to Chemulpo. But the patient never recovered consciousness and, sinking rapidly, passed away in the early hours of Sunday, January 3rd, his death being due to "septic pneumonia,

The deceased was an Englishman by birth but had lived the greater part of his life in Canada and received his medical training in the United States. He had been recently in charge, we believe, of a hospital under one of the American Missions in Szechuen, from which he was driven by the riots of 1895. He was not a member of the English Church, but at the close of 1895, he accepted an offer from Bishop Corfe, to take temporary charge of the hospital at Chemulpo, during the absence of Dr. Landis. He was very keen about his work and it is to be feared that his death was hastened by an unwise continuance at his post long after he was unfit for duty.

The funeral took place at Chemulpo on January 5th. The body had been placed in the English Church of St. Michael over night and there was a celebration of the Holy Eucharist early in the day of the funeral itself. Later in the day, the Rev. M. N. Trollope arrived in Chemulpo as the representative of Bishop Corfe, who was unhappily prevented by ill-health from being present himself. The service in the church, which was attended by the whole foreign community, was read by the Rev. M. N. Trollope; the Rev. A. B. Turner who had helped to nurse the Doctor thro his illness taking the service at the grave side. Hearty thanks are due to the Doctors of the English men-of-war and to the foreign residents in Chemulpo, for all their kindness.—[Communicated.]

Miss Anna P. Jacobson.—For the third time this month death entered the foreign communities in Seoul and Chemulpo. Miss Anna P. Jacobson, a member of the Northern Presbyterian Mission, employed as nurse in the Royal Hospital, this city, passed quietly away at half past twelve on the morning of January

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20. We copy from a letter to us by Dr. O. R. Avison who attended her during her last sickness "Miss Jacobson's illness dates back to last August, when she had a severe attack of dysentery from which, however, she apparently fully recovered, resuming her work in the hospital about the end of September. Towards the end of October she suddenly became very sick with high fever preceded by chills. At first it was feared that typhoid would develop but those symptoms did not continue and what appeared to be malarial remittent fever resulted. There is very little improvement and other symptoms connected with the liver developing, I suspected that an abscess in the liver was forming, especially as she had had, but a short time before, the dysentery which is so frequent a cause of suppuration in the liver.

"Under general treatment and careful dieting many of the symptoms improved for a time and it was hoped that the fears would prove groundless, but the local symptoms again increased and it was decided that aspiration of the liver should be performed with the hope of obtaining a definite diagnosis. This was done Jan. 7th. The patient was much relieved and for a day or two was free from fever and discomfort, but further formation of pus in the abscess cavity soon gave rise to the same symptoms as before. Thorough discussion of the case by the physicians resulted in the conclusion that an operation would give her the best chance of life, and on Monday Jan. 11th the operation was performed, all the physicians of both Presbyterian and Methodist Missions being present.

"It proved more difficult than had been hoped, but the pus was evacuated successfully and a drainage tube inserted. She rallied with some difficulty and everything progressed with fair satisfaction to those in attendance until the afternoon of Saturday Jan. 16th, when symptoms of heart failure set in, and during the night her friends were called in the expectation of her speedy death. She however rallied in the morning and all day Sunday passed from one collapse into another with intervals of rallying, but on Monday seemed to have improved. Tuesday she grew worse again and some symptoms of a metastatic abscess in the lungs appeared, and she gradually sank until 12.30 a.m. Wednesday morning, when she quietly passed away. During her illness the sympathies of the entire community were aroused in an unusual degree and each vied with the other in endeavoring to assist toward her recovery.

"Members of the missions met before the operation and prayed earnestly for God's guidance and help for the doctors, and the native Christians likewise met in prayer circle with the same object.

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"She manifested perfect calmness even to joy before the operation, being perfectly resigned to be taken or left, only expressing the hope that for the sake of the doctors engaged in the operation she might not die while the operation was being performed."

The funeral of Miss Jacobson took place from the home of Dr. Underwood, who also had charge of the services, on Friday, January 22nd. The weather was very pleasant and the attendance of both foreigners and Koreans was large. The Rev. H. G. Appenzeller delivered an address in English and the Rev. Dr. Underwood one in Korean. The Korean Christians asked the privilege to carry the casket to the cemetery at Yang-wha-chin, a distance of four miles, which request was granted them. Some two dozen men lifted the bier and never lowered it until they came to the gate of the burial grounds. It is a beautiful custom in Korea, as with us, for the nearest friends to act as pall-bearers and this is the first time this was done in Seoul. Hymns were chanted the whole way. "Wonderful," is the word that expresses our feelings.

The Christians in the villages along the road to the cemetery came into the city and took a part in carrying the body to its last resting-place. With characteristic hospitality, they also prepared fifty tables of rice for their brethren from the Capital—entirely of their own accord—a gracious act the latter were quick to accept with many thanks. "Glorious hospitality," are the words that express our sentiments.

Mrs. Isabella L. Bishop.—This famous traveller, from whom we had the pleasure and honor of four visits, left Seoul for England on the 23rd inst. Mrs. Bishop first visited Korea in the winter of 1894. The following spring she made her trip up the Han river to the Diamond Mountains and to Wonsan, of which the Rev. F. S. Miller gave an interesting account in the last volume of THE REPOSITORY. Later she went to Vladivostock and to the Korean villages in Russian Manchuria, an account of which we shall be privileged to lay before our readers in our next issue. In 1895 she visited Pyeng Yang and made an extended trip up the Ta Tong river. While in Seoul, Mrs. Bishop lectured to the foreign community five times. "Thibet," "Persia," "Western China," "Korea" and "Koreans in Russian Manchuria." She goes to England to see her work on "Korea" thro the press, the appearance of which we shall await with much interest. We wish her a pleasant voyage and a safe arrival home.

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FUNERAL ADDRESS.

The following address was delivered at the Funeral of Miss Anna P. Jacobson, Jan. 22nd.

"Thine eyes shall see the king in his beauty; they shall behold the land that is very far off"—Isaiah 33: 17.

Six years and a half ago the first member of the Presbyterian Mission, claimed by death, was laid in the first grave in the foreign cemetery at Yang-wha-chin. To-day at the hand of Korean Christians we bear to her last resting-place another member of this mission—the sixteenth person whose earthly remains rest on the banks of the beautiful river that flows hard by our city. I mourn with you, brethren and sisters, in which I assure you my associates join me, in your loss which is our loss as well. I gladly accepted the unmerited invitation to make an address this morning and would pluck a few flowers and lay them upon the bier of the dead.

Our small community began this year in tears. On New Year's Day a little bud was quietly removed from the embrace of loving parents to bloom and blossom in the Paradise of God. The fatal illness of the deceased was brought from the old year into the new, and to-day before the the first month is past we mourn again. Perhaps we should not mourn, for may we not console ourselves with the comforting thought that her eyes "see the king in his beauty and behold the land that is very far off?"

The words that I shall say to you this morning are not for the dead but for us who remain. We may not say to God, as we stand by the open coffin, "What doest thou?" but we may and we should learn some useful lessons from the devoted and earnest labors of our departed sister.

The mind goes to the Land of the Midnight Sun, to the home of the Vikings, than whom no more fearless race ever braved the ocean's waves. Born in Norway, her aged mother still lives only a short distance from the capital, Christiana. She early united with the Lutheran or State Church, a church that does not lay as much stress on the necessity of conversion as it might and perhaps should. The young girl had deep convictions of right and wrong, was not satisfied with having only an outward relation to the Church; the Holy Spirit pleaded with her until she gave her heart entirely to His gracious leadings. She was led into the clear light and she rejoiced in the *consciousness of sins forgiven*.

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Let me dwell on this a moment in passing. To be a successful missionary, and a missionary is simply a Christian worker, a Christian in action, a clear and distinct knowledge of sins forgiven is fundamental. Nothing can take its place. Physical vigor, intellectual ability, aptness to acquire a foreign language, the power of persistency, fruitfulness in resources are all essentials to success, but unless one knows his sins blotted out and that through grace divine he has become an heir of God and that he shall see the king in his beauty, he cannot hope to make a deep impression upon men who want and need forgiveness of personal sins. We may, therefore, say the deceased sister *began right.* The object of the Christian life is to so live that we shall "see the king in his beauty and to behold the land that is very far off."

A little less than two years ago, Miss Jacobson came to Korea to engage in a work so aptly illustrated and so heartily commended in the beautiful parable of the Good Samaritan. She came to add greater effectiveness to medical work which already had done so much for Korea and had opened the country for Christian work. Not a practising physician, she came to aid, to support, to work unseen,—may I say?—looking unto Him who rewardeth the giving of a cup of cold water in His name. Dr. Avison, with whom she worked most of the time while in Korea, wrote me, "She was a thoroughly good nurse"—to which both foreigners and Koreans are ready to bear cheerful testimony. Our sympathies are with those who are deprived of her services. Her heart was in her work. When told of the character of her illness she said: "If so I fear not and make no objection to be taken when the Lord wills, but I should have liked to do something more here before dying." A most natural desire and one indicative of the right relation her heart sustained to her Master.

She lived in our midst a quiet, unobtrusive, exemplary Christian life. Ready to answer the calls to attend in the sick-room and strict in the observance of every religious duty. "She hath done what she could." She is with "the king in his beauty and in the land that is afar off."

For the last two weeks or more, the heart of the community beat in clos sympathy with the sufferer in the sick-room and, let me add, with those upon whom the responsibility lay heaviest—the physicians and attendants. Like the king of old she set her house in order, ready either to live or to die. She was cheerful before the first operation and when there was no doubt of the character of the disease and that the chances for recovery were not good, she was just as cheerful. "She was brave both before and after the operation."

Have we not brought forcibly to mind the words of Sir William Forbes who said?—"Tell those who are drawing down to the bed of death, from my experience, that it hath no terrors; that in the hour when it is most wanted there is mercy with the Most High, and that some change takes place which fits the soul to meet its God." Dr. Avison again writes, "She often remark-

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ed during her period of health that she had no fear of death;" and in her last days she showed how composedly and with what joy she could look death in the face. God's people are dying well yet and for examples we need not go back to the age of the confessor, the martyr and the saint.

It was the custom among the Hebrews, Greeks and Romans for the nearest relatives to close the eyes of the dead, the husband for the wife, the wife for the husband, the parent for the child, the child for the parent and where such were wanting one friend did it for another. Jacob hesitated to go down into Egypt because he might die on the way, but in the vision at Beer-sheba, God appeared to the aged patriarch and assured him that, "Joseph shall put his hand upon thine eyes."

The departed sister was not privileged to receive these last ministrations at the hands of her mother or her near relatives, but in the good providence of God, among the many kind friends, who ministered to her in her last days of pain, there was one who came from the same shores. These were bound together not only by the common bond of Christian love but by the ties of a common country.

"Now these be the last words of David. Altho my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure." So it is in these days. The wonderful cheerfulness and resignation of Miss Jacobson impressed all who attended and visited her. The covenant she had made with God was an everlasting covenant, ordered and sure. "At evening time it shall be light." We would be inclined rather to say her sun went down while it was yet noon, but there was no cloud before it—the sun went down in a blaze of splendor.

"She set as sets the morning star,
Which goes not down behind the darkened west,
Nor hides obscured amid the tempests of the sky,
But melts away into the light of heaven."

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THE OCCIDENTAL.

An Occidental newly sent,
And keyed up for the tussle,
Has come to rouse the Orient,
And teach it how to hustle.

"This East" he says "man, woman, child,
Is chronically lazy;
I'll get a move on," and he smiled,
"Or drive the country crazy."

He kicked his cook, and sacked his groom,
And raised a dire disaster;
But all in vain, his fret and fume,
To move the Orient faster.

The horse he rode was like his boy,
Whose maxim was "tomorrow."
His life became, instead of joy,
Accumulated sorrow.

His nerve gave out, his brain went wild,
Completely off the level,
And when he died, the Orient smiled,
"A crazy foreign-devil."

JAS. S. GALE.

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NOTES AND COMMENTS.

The Week of Prayer was observed by the missionaries in the Capital and by some of the Korean congregations.

Viscount Okabe, the newly appointed Japanese Minister to Korea, was formerly attached to the Japanese Legation in London and more recently in the Foreign Office at Tokyo.

The Official Gazette is omitted this month of necessity—nothing to chronicle. A careful examination from December 18th to January 15th showed that aside from the appointment of the usual gravekeepers and chusas there was very little done.

The Rev. Jas. S. Gale has nearly finished his work of seeing his Unabridged Dictionary thro the press and will leave Yokohama immediately for America on furlough. His Royal Highness, Prince Wi Hwa, expects to accompany Mr. Gale for the purpose of obtaining a good education.

Christmas in Seoul in 1896 was ideal. A snow fell during the night; the day was pleasant and there was the presentation of gifts to the little ones and the usual exchange of remembrances between friends. Services were held in all the chapels and the Korean Christians entered into the observance of the day with much enthusiasm.

On the night of the 4th inst there was a snow fall of several inches. The next day there was a heavy rainfall followed by several days of very mild weather, giving one the feeling that Jack Frost had lost his grip on Winter, but he redeemed himself the latter half of the month and we are enjoying our usual fine winter weather.

In the Nov. issue we had occasion to commend the fearless course of Gen. Han, the Minister of Law. He resigned his position early in the month and his successor, of whom the INDEPENDENT spoke in any but complimentry terms at the time the appointment was made, arrested Gen. Han on the usual charge of "conspiracy," but the charges were not sustained and the Ex-Minister was released.

Chun-ju the capital of North Chulla province is 500 *li* or about 165 miles from from Seoul. The Rev. W. D. Reynolds some time last month left Chun-ju on his bicycle at 6.20 on a Tuesday morning and arrived at the South gate Seoul the following evening at 7.05. He made the distance from Suwon to Seoul, seventy *li* or twenty-three miles in two hours and forty five minutes. We expect to hear from Dr. Allen or from Mr. Lee in "reply" to this splendid record.

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"The Minister of Education requests the Home Department that in case vacancies occur among the officials of the Home Department to appoint some of the best scholars of the Confucian school to the places. There are seven scholars who have passed a creditable examination in Chinese classic and Confucian doctrine. It seems odd to us that the scholars of the Confucian school should receive such marked distinction from the Department of Education. It would have been well for the Minister of Education to have recommended the best scholars of all the schools, instead of the Confucian followers alone. Probably the scholars of the other schools would not care to be recommended by the Minister of Education for Chusaships in the Home Department.—THE INDEPENDENT, Jan. 16th.

The North China Herald makes a comparison of the mean temperature and rainfall between Shanghai and Chemulpo, using Mr. Mörsel's figures as given in our November issue, which we reproduce.

	Mean. Tem. Fahr.		Rainfall in inches.	
	Shanghai.	Chemulpo.	Shanghai.	Chemulpo.
April,	59.°1	53.°9	1.60	5.64.
May,	66.°3	60.°4	6.16	1.44.
June,	75.°3	69.°1	8.36	12.37.
July,	81.°2	74.°5	4.10	6-95.
August,	84.°0	76.°8	1.25	4.15.
September,	76.°7	70.°8	1.33	3.05.

———: o—o :———

DEATHS.

In Seoul, Jan. 1st, ALEXANDER GORDON KENMURE, three months and twenty days.

In Chemulpo, Jan, 3rd, F. B. MALCOLM, M. D. of the English Church Mission.

In Seoul, Jan. 20th, Miss ANNA P. JACOBSON of the Northern Presbyterian Mission.

BIRTH.

In Seoul, Jan. 14th, the wife Dr. J. B. BUSTEED, of a son.

DEPARTURE.

From Seoul, Jan. 23rd, Mrs. BISHOP for England.

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THE KOREAN REPOSITORY.

FEBRUARY, 1897.

KOREANS IN RUSSIAN MANCHURIA.

NOTES BY MRS. BISHOP.

EASTERN Siberia, including the Amur and the Maritime Provinces, the latter of which we call Russian Manchuria, was ceded by China to Russia and had its boundaries fixed in 1860 by the treaty of Peking. It is also known as the Primorsk territory, extending from the Tumen to the Amur and from the Chinese frontier to the sea. We can scarcely suppose that even China, under only mild pressure, would have surrendered a territory of such vast agricultural capacities and mineral wealth had she not been in nearly complete ignorance of both. It contains an area of 880,000 square miles, that of France being 204,000 and that of the British Isles 120,000. The Amur is navigable for 2000 miles from its mouth and forty-five steamers are plying on its waters. The great tributary, Ussuri, can be navigated to within 120 miles of Vladivostock. The country is rich in gold, copper, iron and lead; and in coal without which iron, the most precious of metals, is comparatively speaking a drug. The unbounded fertility of the soil is the most valuable possession of this new Empire on the Pacific.

The great basin of the Ussuri alone could support 5,000,000 and from Khabaraff Ka to the Tumen, it is estimated that the land could sustain a population of from twenty to forty to the square mile. At present that of the Amur and Ussuri provinces is only eight-tenths of a man to the square mile.

In the fall and winter of 1894, I visited Vladivostock, a city with a population estimated in 1894 at 20,000 including 4,000 Koreans and 2,000 Chinese.

Leaving Vladivostock by a small steamer which runs

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twice a week to Possiet, and landing at that large military station, I went by post-wagon to Nowo Kiewsk—an important military post, with very large brick barracks, built and in course of construction. Between Possiet Bay and Nowo Kiewsk there are 10,000 infantry and artillery, and at the latter post eight pieces of field artillery and twenty-four two-wheeled ammunition wagons. The civil population, including Chinese and Koreans, is under 1,000; but the town with its wide streets, drill and parade grounds, open spaces, and villages of huts for soldiers, is laid out for futurity, and straggles along the hill-slope, treeless and bushless for nearly two miles. Two German firms do a large trade, and spirits are sold at forty shops. The place is essentially military. Koreans form the bulk of the civil population, and do all the handling of the fuel and goods

Koreans first immigrated to Russian Manchuria in 1863, when thirteen families crossed the Tumen and were settled at the river Tyzenho, a little to the north of Possiet Bay. In the village of that name there were, in 1866, one hundred families who received from the Russian Government cattle and grain to cultivate the land.

During the famine in northern Korea in 1869, some 4,500 people came into the country, of which number about 3,800 were quite destitute and had to be supported, which was not so easy, as they had had a bad harvest in Primorsk as well and the whole was but a thinly populated wilderness. In 1895 there were in Primorsk thirty-two Korean villages, out of which thirty-one are in the southern Ussuri territory and are placed under the Chief of their territory, residing at Nikolsk. These thirty-one villages are divided into several districts.

The Yentchiho District	with	22	villages.
,, Karsahofsthol	,,	4	,,
,, Iwanowsthoe	,,	2	,,
,, Tsimukinshoe	,,	1	,,
,, Sutchansthoe	,,	2	,,

At the head of each district is an elder with some assistants (one to three according to the size of the district), two or three judges for minor offences and some clerks. All these district officials are elected by the Koreans themselves, settled at those places, and from their own people. Headsmen are paid or receive various allowances The Government taxation is ten roubles per farm Local affairs are settled by themselves for their own purposes at three roubles per farm. Men not holding land pay from one to two roubles annually.

Those settled prior to 1884 can claim citizenship. Those who can prove that they have been settled for ten years and

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other persons of settled lives and good conduct, are allowed the same rights.

I was much interested in visiting the Korean settlements. I had formed a very low opinion of Koreans. They appeared to me the dregs of a race. Afterwards they settled on lands, mostly as squatters, but were unmolested, taxed at the rate of only 1s. 6d. per male head per annum, and in many cases acquired community rights to the lands they occupy. Gradually Siberia came to be regarded by the Koreans as a land of promise.

The Korean villages north and south of Nowo Kiewsk, and along the frontier valleys, are very numerous. I visited a great number, and was lodged luxuriously three nights in Korean houses. Travellers in Korea well know what an amount of discomfort Korean lodgings usually imply! The Siberian Korean village is another thing.

Sanitary rules are strictly enforced, and the headman is made responsible for village cleanliness. Unlike the ragged, filthy villages of Korea, these are well built in Korean style, of whitewashed mud trimly thatched; the compounds are enclosed with whitewashed mud walls or high fences of neatly woven reeds, and the farm buildings are substantial and well kept, the farm yards looking as if they were swept every morning. Even the pig-sties testify to the Argus eyes of the district chiefs of police. Most of the dwellings have four or five rooms, with papered walls and ceilings, fret-work doors, and windows "glazed" with tissue-paper, matted floors, and an amount of "plenishings" rarely to be found even in a mandarin's house in Korea. Cabinets of decorated wood, low tables, stools, cushions, brass samovars, brass and China bowels, tea-glasses, brass candlesticks, kerosene lamps, and a host of other things signify the capacity to secure comfort. Pictures of the Czar and Czarina, of the Christ, and of Greek saints, and framed cards of twelve Christian prayers decorate the walls in houses. The Koreans, having no religion, are apparently not unwilling to secure the advantages of converts; and though the Greek priests are not enthusiastic about their "consistency," it is more satisfactory to see an "Ecce Homo" on the walls than the family demon. Out of doors, full granaries, ponies, mares with foals, black pigs, draught oxen, and fat oxen for the Vladivostock market, with ox carts and agricultural implements, attest solid prosperity. More than this. The air of the men has changed. The cringing servility or indolent conceit, and the suspiciousness characteristic of the Korean at home, have given place to an independence and manliness of manner rather British than Asiatic. There are many chances for making money, and there is neither

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mandarin nor Yang-ban to squeeze it out of these people when made; so all who will work are comfortable, and many of the farmers are actually rich and engage in trade. Their boys, in some cases, are educated at the same schools with Russians but in most cases the schools are in Korean villages and are altogether Korean, though the instruction is Western. They are not slow to see the advantages of conformity. In most of the villages in which I made inquiries, three-fourths or four-fifths of the population have been baptized. Several Russians told me that their agriculture and the yield they get from the land are in advance of those of the settlers from old Russia.

These immigrants are not exceptionally industrious or thrifty men. They were simply starving folk who fled from famine, and their prosperity and general demeanour give one the hope that Koreans at home, under a better government, and with protection for their industry from official rapacity, may slowly develop into *men*.

The thirty-six miles between Nowo Kiewsk and the Tumen is very hilly, and abounding in broad stoneless valleys with vegetable soil two feet deep. The scanty population is altogether Korean. Crossing the head of Possiet Bay and some swampy rivers, on the ice, and passing several Korean villages, given up to the making of sea-salt by a rude process—the salt, put up in flag baskets, being exported over the frontier in Chinese two-wheeled carts, drawn by seven horses or mules; and crossing several ranges of hills without a road, with the mountains of the Chinese frontier only two or three miles off, as the winter sun set in a flood of red gold, a turn round a bluff revealed what is geographically and politically a striking view.

Your readers may remember that the English papers, possibly including the St. James's Gazette, have given currency to a statement that "Russia had massed 5,000 men on her Korean frontier!" The whole of the frontier, eleven miles in length, a broad river full of sand-banks, and passing through a desert of sand-hills to the steely-blue occean, lay crimson in the sunset. On a steep bluff above the Tumen, a tall granite slab marks the spot where the Chinese and Russian frontiers meet. Across the Tumen, the barren mountains of Korea loomed purple thro a golden veil. Three empires are seen at one glance. A small Korean village lies in a hollow. On a high steep bluff above the Tumen there is a large thatched mud hut, from which most of the white-wash has scaled off, containing two small rooms and a lean-to. This hut is the military post of Krasnoye Celo, and the "army" of Russia on her Korean frontier consisted of fifteen men, a corporal, and an officer.

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"THE COREAN GOVERNMENT."

(Concluded from p. 13.)

FOREIGN OFFICE.

The Treaty Ports.

THE former post of *Kamni* (監理), or Superintendent of Trade, abolished by Ord. 131 of 1895 (See vol i. pp. 21, 88), has been revived by Ord. 50 of Aug. 7, 1896 (Gaz. 400), but the direction of that official is confided not to the Treasury but to the Foreign Office.

The Superientendent is to have charge of consular relations, of foreign settlements, *cho-kyei* (租界), and generally of the affairs of the Treaty Port at which he is stationed. His office will be known as the Superintendency, *kamni sye* (署). He may sit with the Consul concerned in any judicial enquiry regarding foreign life and property affected by native action; he must take note of imports, exports and duties, sending monthly returns of these to the Finance Department; will afford special protection to all residents in the foreign quarter and to traders resorting thereto; and is required to do his utmost to encourage trade and remove hindrances to its development. He corresponds on a footing of equality with a Provincial Governor, and can issue instructions to any Prefect or Police Magistrate, or even to the Pastor of Quelpart or a City Governor in matters affecting the welfare of his port.

His staff consists of three Clerks (*chyusa*),—of whom he can nominate one,—drawing $30 a month each; two Writers, *sie-keui* (書記) at $8; one Linguist, *t'ong-pyen* (通辯), at $8; two Office Attendants, *t'yeng sa* (廳使), at $6; three Constables, *syun si* (巡視), at $5; and three Messengers, *sa-ryeng* (使令), at $5 each. His own salary is, at the three seaports, $150 a month, and at Kyeng-heung, $100. He is allowed a monthly sum for office expenses, and a further sum ($30 at Chen-ulpo and Fusan, and $20 at Wensan) for entertainment. Besides this allowance, and others for repairs and travelling, he

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is paid yearly an amount ($300 at Chemulpo or Fusan, $200 at Wensan) for official dinners, of which he must give three a year. All these payments are a charge on the Maritime Customs, and their total for one year, at the four treaty towns, is estimated at $19,608.

An earlier Ordinance (No. 39 of 1896) had established a City Governor (*pu yun*) at each of these towns (See Home Office, supra), and Ord. 50 nowhere states that this arrangement is in any way modified. Nevertheless a rescript, recorded in the same Gazette (No. 400 of Aug. 10), approves of the City Governor at each Treaty town holding also the position of Superintendent of Trade. It may be worth noting that the first incumbents at Chemulpo and Fusan have been given rank (B3) equivalent to that of a Consul, while those at the remaining two towns are on the footing of a Vice-Consul only (B6).

THE TREASURY.

COLLECTION OF THE REVENUE.

Ord. 62 of Sept. 10 (Gaz. 427) strikes out of Ord. 162 of 1895, all the clauses relating to a Taxation Section, or a Taxation Clerk (See vol. i. App. iv), leaving still operative only §§ 1, 7—13, 14, 15. It may be useful to give, in abstract, the result: Each Prefect (*kun-syu*) is made responsible for the assessment, collection and transmission, at stated intervals, of the taxes in his prefecture. He must correct all hitherto prevailing malpractices, and, to that end and the better ascertainment of claims to relief, must make regular progresses through his district. The adjustment of cultivation on lands newly cultivated or restored to cultivation, and of relief on bad lands, rests ultimately with the Treasury. The Governor (*koan-chʻal-sa*) may, from time to time, send an official to check the Prefect's accounts, and it is through the Governor that returns of revenue collected or due are to be sent by the Prefect, not later than one month after the expiration of the fiscal period. Offences against any of these regulations may be visited with dismissal or other severe penalty. No 'gratuities,' *in chyeng* (人情), or 'miscellaneous dues,' *chap-pi* (雜費), over and above the proper amount of taxation, may be levied, or improper methods of collection adopted. Each taxpayer will pay in person, or by attorney, at the Prefect's *amun*.

A Decree, dated Aug. 4 (Gaz. 397), directs the Finance Minister to draw up a schedule of times within which the payment, *syang-nap* (上納), of taxes due to the Central Government

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must be made. Officials failing to forward the taxes within the prescribed limits will be dismissed and severely punished. A consequent notice from the Minister, dated Aug. 10 (Gaz. 407), requires the taxes for 1893 and 1894, due from districts less than 300 *li* from Söul, to be sent up within fifty days; those from districts 300 to 600 *li* distant, within sixty days; and the remainder, within seventy.

The more or less open re-establishment of taxing stations, under the alleged authority of certain of the State Departments, made necessary the issue of a Decree, on the 10th August (Gaz. 402), forbidding the levying of any imposts except by means of Treasury documents. The Decree was amended the following day (see Gaz. 404) by the addition of words affirming that the name of the Household Department had also been employed in the collection of these irregular taxes.

Official Payments.

(1) *Generally.*—A Decree of July 11 (Gaz. 377) confirmed previous verbal commands of His Majesty to the effect that all payments to or from the Treasury must be checked and, where necessary, countersigned, by the Adviser *Ko-mun koan* (顧問官), to that Department, Mr. J. McLeavy Brown.

(2) *To Officials.*—In connection with the reorganisation of the Provincial Governments (See Home Office, supra), a new scheme of salaries was published (Ord. 35, 36). The method of providing and accounting for funds for salaries and incidental and travelling expenses is set forth in Ord. 39 (Gaz. 397). The appropriations for the year under these heads having been fixed in the estimates, the corresponding sums, or as much of them as may be required, are retained from the taxes collected, returns being made to the Home Office and Treasury in June and December (See Home Office, supra).

The Maritime Customs.

The post of *kamni*, or Superintendent, as was seen, has been revived, but the direction of that official is placed under the Foreign Office (q. v.). He has, however, to send returns of imports, exports and duties to the Treasury (Ord. 50 of Aug. 7, 1896).

WAR OFFICE.

The Army.

By Ord. 58 of Aug. 18 (Gaz. 409), a *tai tai chyang* (大隊長), or Major in Command of a Battalion, is to rank with a

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Provincial Governor (*Kwan-ch'al-sa*), or Superintendent of Trade (*Kam ni*). A company officer, acting for him, or commissioned to take charge of an independent battalion, *tok lip tai* (獨立隊), at an outpost, possesses the same privilege.

THE MILITIA.

Ord. 41 of Aug. 5 (Gaz. 398) added to the establishments at each of the nine posts enumerated in Ord. 23 (See vol. i. App. iv.), except Kang-kyei, a Captain, *chyeng-ui* (正尉), and made provision for his pay.

Ord. 59 of Aug. 26 (Gaz. 415), increased the number of officers and men of the militia, *ti-pang tai* (地方隊), by 636, distributed equally between the four new posts of Ch'yung-chyu (忠州), Hong-chyu (洪州), Syang-chyu (尙州), and Uen-chyu (原州), at a total cost of $35,303.

Ord. 63, dated Sept. 24, but only published Oct. 19 (Gaz. 458), abolishes the militia at Kong-chyu, Ch'yun-ch'yen, Kang-kyei, and the above four new posts. [The place of these militia, whose loyalty was, it is said, suspected, will be taken by detachments of the Guards, *ch'in-ui-tai*, stationed as garrisons throughout the south country].

EDUCATION DEPARTMENT.

SCHOLASTIC ESTABLISHMENTS.

By Min. Educ. Order 6, of Sep. 19, any student leaving the Normal School, Foreign Languages School, or any Primary School, without cause, will have to refund the cost of his education, in default of which he will be disqualified for employment in any State Department.

Primary Schools.—Two more primary schools have been opened at Söul (Gaz. 396). Besides these, similar schools have been, or are to be, inaugurated at each of the thirteen provincial capitals, the four treaty ports, and eighteen other principal towns (Min. Ed. Ord. 5, of Sept. 17).

The Confucion College, Syeng Kyun-Koan (成均館). Min. Ed. Ord. 4 (Gaz. 379) is, in effect, a revision of Order 2 of 1895 (Gaz. 135), with which it should be compared, (See vol. i. p. 100). The principal changes are as follows: The maximum age of entrance is raised from forty to fifty years; candidates are not guaranteed *po-chyeng* (保証) by private householders at

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Sŏul, but are nominated *po ch'yen* (保薦) by some official in the Ministry of Education, or the College; the course is no longer for three years certain, but is determined by passing, *keup-tyei* (及第), at the yearly examination; and scholars who so pass are not only eligible for posts at the Mausolea, but "may in their order solicit suitable appointments" in any State Department. A scholar is now allowed to remain in residence during vacations, and details of hours of study are left to the Principal. Corean and foreign geography and arithmetic become part of the regular course. Everything in the College system is to go by the old lunar calendar, particularly the examinations. These last are to be held (1) daily, (2) monthly, (3) at the close of the year. The daily examination consists in reading and expounding the classics, and in composition, questions on arithmetic and history being only occasionally put. The student's work is classed as (a) thorough, *t'ong* 通, (b) fair, *ryak* 畧, (c) poor, *ch'a* 粗, (d) null, *pul* 不; and their essays are arranged in order of merit. The marks, *saing hoik* (牲劃), thus obtained, are added together at the monthly examinations when the head man, *ke-koi* (居魁), gets a small reward, and the last man a corresponding penalty. In the same way the marks are added together for the yearly examination, and a list of passes, *keup-tyei*, is issued, the limit of successes being one-tenth of the number of candidates. The place of the successful men are to be taken by selection from the best students of the provincial high schools and the first class at the normal schools.

[It will be observed that the system above outlined is apparently an attempt to reintroduce the old literary examinations for office, though in a somewhat modified form. It has already been noted (see Council of State) that the possession, for ten years, of a degree entitles the holder to become a candidate for *p'an-im* posts at Sŏul.]

MINISTRY OF JUSTICE.

Law Courts.

Laws 7 and 8, Ord. 54-57, all dated Aug. 15 (Gaz. 407), and Min. Just. Order 5 (Gaz. 414) make the alterations in Laws 1 and 7, Ord. 45 of 1895, and Ord. 29 of 1896, rendered necessary by the recent provincial reorganization, and, for the same reason, abolish Ord. 114 of 1895 and Ord. 4 of 1896. The "Treaty-town Courts" now include Kyeng-

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heung, and make, with the District Courts, a total of 18 (Ord. 55). Their respective situation and jurisdiction are given in Min. Just. Order 5, the following being the list:

District.	Court-town.	District.	Court-town.
*Hansyeng	Seoul	N. Ch'yung-ch'yeng	Ch'yung-chyu
*Inch'yen	Chemulpo	S. „	Kong-chyu
*Fusan	Teng-lai	N. Chulla (Chyen-la)	Chyen-chyu
*Wensan	Tek-uen	S. „ „	Koang-Chyu
*Kyeng-heung	Kyeng-heung	N. Kyeng-syang	Tai-ku
Hoang-hai	Hai-chyu	S. „	Chin-chyu
Kang-uen	Ch'yun-ch'yen	N. Ham-kyeng	Ham-heung
N. P'yeng-an	Tyeng-chyu	S. „	Kyeng-syeng
S. „	Ping-yang	Chyeichyu (Quelpart)	Chyei-chyu

Gaols.

Ord. 6 of Dec. 6, 1896 (Gaz. 501), provides a scale, varying with the province, of rates for the maintenance of prisoners, and for uniforms and pay of gaolers.

MINISTRY OF AGRICULTURE, TRADE AND INDUSTRY.

Post Office.

Ordinances 42 and 43 of Aug. 5 (Gaz. 398) amend Ord. 125 and 126 of 1895 and Ord. 10 of 1896, dealing with the staff of postal establishments and their pay.

Post Offices, *u-tyei-sa* (郵遞司), are to be of two classes and have been, or will be, from time to time, opened at the following places:

First Class: Söul, Chemulpo, Wensan, Pingyang, Chyen-chu, Songdo, Kong-chu, Wiju, Taiku, Kyengsyeng.

Second Class: Syu-wen, Ch'yung-chyu, Hong-chyu, Nam-wen, Na-jyu, Chyei-chyu (Quelpart), Chinchyu, Andong, Kang-neung, Ch'yun-ch'yen, Haichyu, Kangkyei.

The staff of a Post Office is to consist of

One Postmaster, *sa-chyang* (司長), B 1—6.
A number of Clerks, *chyu-sa* C 1—8.

The Postmaster will be responsible to the Director of the Bureau of Communications. A Postmaster will be stationed at each of the first class offices, but for the present a clerk will be in charge of the others. The number of clerks varies from fifteen at Söul to not more than three at an ordinary first class, or two at a second class, office. The salary of a Postmaster at a

* Treaty towns.

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first class office is $40 a month; at a second, $30; and that of a clerk, $20 at any office.

The Post Office at Chin-chyu was opened from July 25 (Min. Agr. Ord. 5), and a branch office, *u tyei chi-sa* (支司), at Tyeng-chyu (the capital of North P'yengan), from Oct. 5 (Gaz. 414, 448), in each case with a daily mail. Owing to the disturbed state of the locality, the Antong post office was temporarily set up at Syang chyu. A branch of the Kyeng-syeng office was established at the treaty-town of Kyeng heung, Nov. 11 (Min. Agr. Ord. 10.)

A schedule of the time of dispatch of mails between Söul and the various provincial post offices, as well as of metropolitan deliveries, is given in Gaz. 464, as under:

Söul	Collection 7 a. m. 10 a. m. 1 p. m. 4 p. m.	
	delivery 9 „ 12 „ 3 „ 6 „	
Söul and Ch'yung-chyu, Tai-ku, Teng-lai (Fusan.)		daily at 9 a.m.
„	Song-do, Hai-chyu, Ping-yang, Tyeng-chyu, * Wi-ju.	„
„	Wen-san, Ham-heung.†	„
„	Ch'yun-ch'yen.	„
„	Chemulpo [clears for Söul 5.30 p.m.]	„
„	Syu-uen, Kong-chyu, Hon-chyu, Chyen-chyu, Nam-uen, Chin-chyu, Na-jyu.	„

Postal Districts, *u tyei ku* (郵遞區), are divided into Inner, *ku-nai* (區內), and Outer *ku oi* (區外), the former being the ground within a radius of ten *li* from the post office; the latter, from ten to twenty *li* (Min. Arg. Ord. of Sept. 12th).

Penalties. Ord. 60 of Aug. 27 (Gaz. 416) amends §§ 66-79 of the Postal Ordinance of 1895 (Ord. 124), and decrees that the Minister of Justice shall prepare a list of penalties for breach of that Ordinance. This has been done, and the result appears as law 9, of Sept. 23 (Gaz. 438). Penalties vary from not more than ten blows, or a fine of ten *lyang* ($2), to penal servitude, *yek-hyeng* (役刑), for three years with a fine of fifty *lyang*. The maximum punishments are as under:

(1) Ten blows or fine of ten *lyang*: Refusing to accept fully paid or free covers; delivering or accepting mail matter *en route*.

(2) Twenty blows or twenty *lyang*: Losing ordinary mail matter through carelessness; soliciting gratuities.

(3) Thirty blows or thirty *lyang*: Neglecting without good reason to return covers delivered by mistake; or, within five days, to collect, or to pay, postage due.

(4) Forty blows or forty *lyang*: Losing, through carelessness,

* Tyeng-chyu and Kang kyei very 5 days.
† Ham-heung to Kyeng-syeng „

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registered covers; non-compliance with §15, on absent addressees.

(5) Fifty blows or fifty *lyang*: Forwarding prohibited articles (*See* § 17); buying or selling stamps at unlicensed places, or for more or less than their face value; altering the face of a stamp.

(6) Sixty blows or sixty *lyang*: Using the same stamp twice; infringing § 18 on hire of messengers.

(7) Eighty blows or eighty *lyang*: Improperly inscribing the words "approved by the Minister" (See § 19); attaching the seal or mark to articles other than for post-office use.

(8) 100 blows or 100 *lyang*: Removing, whether for oneself or others, stamps on covers, obliterated or unobliterated.

(9) One to twelve months penal servitude, or fine of sixty to 200 *lyang*: Wilfully opening covers addressed to others, or destroying, soiling, selling, concealing or throwing away such covers, or giving them to those not entitled to receive them, or procuring others to do the same, or being accessory to the above: postal officials making false returns; infringing the post office monopoly; avoiding by misrepresentation the payment of postage.

(10) Three months to three years' penal servitude and fine of fifteen to fifty *lyang*: Post office employés committing the offences enumerated under (8); or despatching mail matter to improper quarters; all who, by force or fraud, hinder the collection, forwarding, or distribution of mail matter or wilfully damage or soil letter boxes, bags, or other post office articles; forgers of postage stamps, or those privy to, or availing themselves of such forgery.

Telegraphs.

Offices. Ordinances 32 and 32 of July 23 (Gaz 337) give particulars of the functions and salaries of the staff of a Telegraph Office.

Telegraph Offices, *tyen-po-sa* (電報司), are of two classes and have been, or are to be, established at the following places:

Class 1: Söul, Chemulpo, Wensan, Fusan, Wiju, Kyeng-syeng, Kyeng-heung, Hoi-nyeng.

Class 2: Ch'yung-chyu, Hong-chyu, Kong-chyu, Chyen-chyu, Nam-nen, Na-chyu, Chyei-chyu (Quelpart), Chin-chyu, Ko-syeng, Tai ku, An-dong, Kang-neung, Ch'yun-ch'yen, Kai-syeng, (Songdo), Hai-chyu, Ping-yang, Kang-kyei, Ham-heung, Kap-san.

The staff at each office is to consist of

A Manager, *sa-chyang* (司長), B 1—6.
One or more clerks, *chyu-sa*, C 1—8.

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The Manager is responsible to the Director of the Bureau of Communications. There will be not more than ten Clerks at the Söul office, and not more than three at a treaty port or more than two at any other place, unless branch offices are opened.

The pay of managers will be; at first class offices $40 a month; at second class, $35; and of clerks, $30 and $25 respectively.

The offices at Söul, Songdo, Ping-yang and Wiju were declared open from July 28, by Min Agr. Ord 7 (Gaz. 393).

Regulations. Telegraph regulations in seven chapters, embracing sixty-six sections, were published as Ord. 34 of July 26 (Gaz. 389); and penalties for breach of them, as law 6 of Aug. 7 (Gaz 400) [The regulations are apparently adopted from those in force for the Chinese Telegraph Administration, which, again, are based upon the International Convention].

Telegrams are classed as (a) official, (b) service, (c) private; the first class including, besides Corean official messages, telegrams sent by foreign diplomatic or consular officers resident in Corea. A telegram of whatever class may be either (1) urgent, (2) repeated, (3) ordinary, (4) *à suivre*, (5) multiple, (6) acknowledgable, (7) reply paid, (8) post paid, (9) expressed beyond the ten *ri* radius (*See* below).

Office hours are from 7 a. m. to 9 p. m. during the half year beginning March 1st, and from 8 a. m. to 10 p. m. during the remainder of the year. Official urgent telegrams, however, can be sent at all hours. The order of transmission is (1) official, (2) service, (3) private. Official telegrams must be impressed with the seal of the office sending them, and must contain no non-official matter. Telegrams offensive to the laws or to public morals can be stopped by order of the Minister of Agriculture. In times of emergency the Government may monopolize the lines as far as private messages are concerned, whether from natives or foreigners. During war or insurrection, the sending of cypher messages may be interdicted.

All telegrams, whether official or private, must be paid for. The rate for ordinary inland messages will be, irrespective of distance:

(1)	For each *enmun* syllable	2 cents.
(2)	„ Chinese ideogram	5 „
(3)	„ European word	10 „

The Government, however, reserves the right to increase or diminish these rates. Urgent official telegrams and repeated telegrams pay twice the above rates; urgent private telegrams, three times. Multiple telegrams are available for four addresses

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only, and a copying charge of 10 cents per message is levied. The cost of telegrams *à-suivre*, after the first stage, is collected from the addressees. The acknowledgment of receipt of a telegram is charged for as ten Corean (*enmun*) syllables, or five Chinese or European words. A prepaid reply must contain a minimum of ten Chinese or European words or twenty Corean syllables. A message in the latter (the *enmun*), containing any European word, will be charged for as if the whole were in European. Chinese ideograms will be telegraphed as in China, by means of a four-figure code, and an additional charge of 10% will be made both at the despatching and the receiving offices, for effecting the translation, should the receiver or transmitter be unable to do this for himself. Messages in the *enmun*, in which Chinese ideograms are interspersed, will be charged at *enmun* rates for each figure in the several four-figure groups. On the other hand, messages in Chinese, interspersed with *enmun* (in other words, in mixed script), must be paid for as though altogether in Chinese. Addresses can be registered for a fee of $10 each. The cost of any telegram lost in transmission will be refunded, if in Corea, within one month; if elsewhere in Asia, within two months; and if in Europe or America, within three months.

There will be no charge for delivery within a radius of ten *ri* [three miles] from the receiving office, but the rate beyond that will be 15 cents for each ten *ri* for special delivery, or ordinary postage in other cases. The rates for external telegrams will be those of the International Convention.

Telegrams, whether written in Corean syllables, in Chinese ideograms, or in European words may be (1) *en clair*, (2) in code, (3) in cypher, or in a mixture of code and clear. The usual rules are given, taking ten letters to be the limit of a European word; charging at the rate of one word for every group of three letters [or, in non-Chinese messages, three figures] used as a cypher; reckoning commas, hyphens, inverted commas, italics, and parentheses as each equivalent to a word, and stating that the expressions 'urgent,' 'multiple,' *à-suivre*, and the rest, must be paid for as one word.

Then follow, in the Ordinance, rules for signing and sealing receipts. A telegram arriving for an absent person will be kept at the receiving office forty-two days, after which it will be destroyed: telegrams for persons whose addresses cannot be found will be posted up for thirty days. The recipient of a message which he has reason to believe contains mistakes may apply at any time within twenty-four hours for its verification, but must deposit the cost, the amount so deposited being refunded,

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should the Telegraph Office prove to have been to blame. At any time within forty-two days the sender or receiver, on being, if necessary, identified, may inspect the original manuscript of the message.

Penalties for offences in connection with telegraphs were prescribed by Law 6 of Aug. 7 (Gaz 400) As in the case of post office offences, they are arranged according to an ascending scale expressed in blows or fines, the maximum in each case being as follows:

(1) Ten blows or ten *lyang* fine: Allowing strings, kites, or the like, to become entangled in the wires; throwing stones at the wires or insulators; tying horses or cattle to the posts; or defacing the numbers.

(2) Twenty blows or twenty *lyang*: Entering the instrument room without permission; extortion by telegraph messengers.

(3) Thirty blows or thirty *lyang*: Loss or delay of a telegram by a telegraph messenger.

(4) Forty blows or forty *lyang*: Opening, soiling or destroying another person's telegrams.

(5) Fifty blows or fifty *lyang*: Anchoring boats or fishing in the near neighbourhood of cables: tying boats to the cable buoys.

(6) One month to one year's penal servitude, or fine of sixty to 100 *lyang*: Operator neglecting to forward a lawful telegram, or divulging the contents of a message.

(7) Three months to three years' penal servitude and fine of fifteen to fifty *lyang*: Impeding by force or fraud the transmission of a message; wilfully injuring telegraph materials of any kind. If the impeding of messages is committed for money the penalty will be in accordance with the law of theft, that is, proportionate to the amount of the bribe. If this same offence causes failure in military movements or other public matters, a penalty exceeding the severest here recorded will be enforced.

Railways.

A few regulations, preliminary to the approaching introduction of railways into the Peninsula, were given in Ord. 30 and 31 of July 15 (Gaz. 380) and Ord. 40 of Aug. 4 (Gaz. 397).

Ord. 30 placed them under the Bureau of Communication[8] in the Ministry of Agriculture (*see* Ord. 48 of 1894 § 7). All railways, *tyel to* (鐵道), in the country were to be of the uniform gauge of 4 ft. 8½ in. English [Ord. 4 of Nov. 15 changes this to

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5 feet]. Rates for passengers' tickets and freight are to be fixed by the Ministry of Agriculture, as well for native railway companies, *tyel-to hoi-sya* (會社), as for foreign, and the Minister will draw up byelaws Ord. 40, while admitting the right of foreign railway companies in Corea to place their employes at stations, *tyeng-ke-chyang* (停車場), and engine watering points, *chai-syu-so* (載水所), forbids foreigners to erect godowns or carry on business there.

A Decree, dated Nov. 15 (Gaz. 483), affirms that as the concessions granted to the American and French Companies [the Söul-Chemulpo and Söul-Wiju lines] oblige the Corean Government to provide the necessary land, and the treasury is far from replete, no new concessions can be given for the space of one year.

W. H. WILKINSON.

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PYENG YANG.

THIS city, being the oldest in Korea, has, clustering around its history, some of the most interesting legendary lore that can be found in the country, if not in the East. Some of this has appeared from time to time in the pages of the REPOSITORY.

The foundation and establishment of Korean civilization in 1122 B. C. is familar to us all thro the preface to Scott's Manual, a book placed in the hands of the new missionaries and which introduces him to the mysteries and intricacies of the Korean language.

Almost simultaneous with the beginning of this noted city was the commencement of the kingdom of Israel; Saul, David and Solomon succeeded each other, and had the many questions to deal with which are so well known to us, while Kija and his successors here impressed what we see of civilization in the country to-day. Long before that however, Dankun reigned and ruled here so that in point of time Pyeng Yang, as an inhabited thriving city, goes far beyond the Psalms of David, or the doings of Solomon.

During my recent trip to Japan, I saw at Nikko a bronze lantern and candle-holder which was said to be from Korea, and which in workmanship far excelled anything now made anywhere in the East.

But of the grandeur and glory which was once this proud city's boast we see now nothing but demoralization and decay. Departed glories and decaying grandeur fittingly describe the present situation. The beauty of the location of this city as it rises beside the picturesque and majestic river—the finest in Korea, and surpassed in America only by the Columbia and a few others, remains. From the heights, which the Japanese stormed, and which command the surrounding country, the finest view in the East, of cities, hills, mountains, rivers, plains, fields, and villages, presents itself. A Russian Major connected with a surveying party, when here sometime ago, corroborated this opinion.

The kingdoms of Judea and Israel, from a point of political and material progress, have faded, so that even the stories are not as they were, the prophecies have been fulfilled, and the teachings

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of these men mentioned has, with Christ's coming, filled the world with a knowledge of the truth. Here in Korea as brilliant a civilization seems to have commenced as that of Israel but the teachings of Confucius were indequate The history here proves, as also in hundreds of other like cases, that without Christianity there is no possibility of enduring civilization, and so here we are, representatives of what sprung from Judea 1897 years or more ago and we find that a nation, starting at the same time and under as apparently auspicious circumstances presents the pictures we are familiar with.

But to return to Pyeng Yang of the present time we find that the modern city lies further up the river than the old one. It is in the shape of a boat, and an old superstition that to dig a well would sink it has held so good that there are but few wells in the city. To carry out the notion of a boat, there are two large stone posts a mile and a half above the town to which the boat is supposed to be moored.

The interesting sights at present are the old city with its rare old gates and arches, its fine roads—mere paths at present, but showing well what perfect ones, all at right angles, they once were,—the present city with its "seven" hills, topped with the Japanese monument to soldiers killed in the battle here; while on others are deserted temples, neglected shrines and vacant schools. One however shows, far and near, a native Christian church, put up by the people themselves, connected with the Methodist Mission. In the northern part of the city, but outside and walled in separately, is what was once a flourishing Buddhist monastery now half deserted and with but little evidence of life; beyond that is Mt Peony, alluded to before, while to the northeast of that is a fine pine wood, in the midst of which, on a hill, are the buildings, monument and mound which mark Kija's supposed grave. Last but not least is the Presbyterian compound just outside one of the small water gates. This consists at present of a hospital and dispensary essentially Korean in style and appearance, erected by Mr. Moffitt, and so, without his knowledge, termed The Moffett Hospital and Dispensary. Beyond that is the parsonage occupied by the Rev. Graham Lee, while below among a clump of trees are two other homes, belonging to the mission. Such in brief are the superficial views of this place, but the big east gate, one of the finest in Korea, must be mentioned, and also the numerous and large tablet houses lining the approach from the east and south. The old mint and barracks are also interesting as is a large pond with a pavilion, in the center of the city. To mention any of the many large, public but deserted buildings, would necessitate a description of each, so it is not attempted.

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Pyeng Yang presents very little of its ancient glory and grandeur to the traveller or visitor today but its commercial supremacy is a thing of the not impossible future and a well-known and well versed Korean of Scoul remarked to me some months ago that he would not be surprised if it again became the capital of the country. Stranger things than that have happened and it does not take a very vivid imagination to see how such a condition could be arrived at. The opening of a port up here on the river somewhere, cannot be put off much longer.

There is an unwritten history of its legends and lore which would make most interesting narratives and the future will probably give us some of these as they are learned in our intercourse and conversation with the people. The natural resources in gold, coal, and lumber in the north point to a commercial advancement which is invietable.

J. HUNTER WELLS.

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THE LITERARY NEEDS OF KOREA.

AT a special meeting of the foreign community in Seoul held in the month of November, 1895, for the purpose of considering the condition and needs of Korean literature, the writers were appointed a committee to draw up a scheme for a Christian literature for the Korean reading public. This project, ambitious as it seems, appeared quite within the range of missionary duty. That no report has been made by the committee until now is not to be thought surprising. A scheme of a complete literature necessarily embraces topics of the widest divergence. The varying methods and requirements of different mission workers call for a range of published material far in excess of that commonly included in the term religious literature. The tentative scheme, therefore, first aligned by the committee was found to require special elaboration in order to bring it into complete consonance with prevailing sentiment upon the field, and lest it be marked too plainly by the personal views of those who drew it.

To the latter end a printed circular was issued and a correspondence instituted with those interested. While these steps have consumed much time, they have elicited facts which cannot fail to be of value to the community of Christian workers in Korea; and not to them alone, but to those as well who are working hand in hand with them in the effort to elevate Korea into the sisterhood of enlightened nations. To lay before the public the facts referred to is the purpose of the present writing.

Before so doing we would call the attention of our readers to the broad and catholic definition of the term Christian literature. This is not limited, as casual inference may lead us to suppose, to the Scripture, theological works, the plentiful host of "tracts," and books of devotion On the contrary, under such circumstances as we are placed among, and under many others, it must be held to include all writings that make for the propagation of that wider Christianity by which the world designates the condition of a people measurably freed from superstitions and setting its face steadily toward a full knowledge and exercise of the best powers God has conferred upon it. Such literature the Christian Church must perforce supply to those whom it seeks to train for the posts of pastor and teacher

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within its own body. And such literature, when diffused among the people, cannot fail to form a christianizing force of no little power by the very fact that it is a civilizing force. Such a literature therefore necessarily extends far beyond the classes named, to embrace text-books of science and all other forms of knowledge, histories of both modern and ancient, European and Asiatic peoples, monographs upon topics specially chosen, such as agriculture, hygiene and ethics, biographies both Christian and secular, and last, though far from least in importance, a periodical literature which shall minister effectively to building up of the Church and the nation. All these topics and many others, if simply treated by men to whom the Creator is as imminent as his works, would constitute a firm foundation for the building up of a Christian intelligence in this peninsula.

Such needs as are expressed above have long been felt by some among us, and some have taken steps toward closing one portion or another of the gap. Insignificant as such efforts may seem in comparison with the magnitude of the whole work to be done, no one should think of speaking of them as ineffectual or futile. Let us feel encouraged that a beginning has been made; and let us all, even amid the press of our other cares, do what we can in carrying on this department of our work.

The letters in possession of the committee express many specific needs felt by their writers in missionary work in Korea. Among those who call for productions distinctly religious in character, the Bible, or given portions of it, are most frequently mentioned. One lady writes "I think it would be a great help to the Christian Koreans, if some of the prophecies, as Isaiah, fifty-three for instance, and devotional psalms and other devotional parts of the Old Testament could be translated for them." Two persons demand "a simple outline of the Old Testament," one specifying Foster's "Story of the Bible" and saying "This I believe would be all to the Koreans that it has been to the world of Christians." Another correspondent says "I should like to see also some good religious tracts prepared with a view to the further upbuilding of Christians in the practical duties of the Christian life. Those hitherto written have mostly been for unbelievers and therefore do not furnish much material for Christian nurture." Further, there are calls for "Some accounts of the victories and results of the Gospel in other lands," "a commentary on the Gospels," "a short Bible history," "a small work on Sabbath observance," "some book or booklets setting forth clearly the difference between our own and the other religions, Buddhism, Confucianism, Romanism, &c.," "a concise life of Christ," "biographies of eminent Christians," "extracts

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from Thomas à Kempis's 'Imitation of Christ' for the motives leading to missionary activity, and designed to stimulate Korean Christians to independence and aggression." Surely here is scope of suggestion for those who wield the pen of a missionary author.

A lady worker tells us "I have felt the need very much of small books calculated to attract and hold the attention of the women." And one of the ablest of literary workers in Korea writes "I have felt the need of books that were specially suited to the Korean mind, and these as yet are to be written. Two or three publications from China seem to have come nearer this than anything else I have seem, but as yet in Korea we seem to be confined to translations of, or publications modelled on, western literature, and I am sure that this is not the literature that will give permanent satisfaction. Only a close study of the mental and moral peculiarities of the people can put us in the track of what suits their spiritual and intellectual needs."

That the need of a more secular class of works is also deeply felt by many, the committee have received good evidence. Not only educators, but physicians and those engaged in purely evangelistic lines of work appeal for text-books and treatises on subjects of general interest. Among those named as desirable by one or more persons, are works on Arithmetic, Surveying, Geography ("a manual better adapted for instruction in elementary schools than those now extent"), Natural History, Grammar (presumably of the Korean language), an Enmun Spelling-book, Reading Exercises in Enmun neither so difficult as the native books, filled with unusual Chinese words, nor so far from vernacular speech as the compositions of foreigners; as well as treatises an Anatomy, Physiology, Chemistry, Hygiene, Therapeutics, International Law, Korean and general History, Electricity, Cooking, Church History, Geology, Metallurgy, and numerous similar topics.

Says a correspondent, "I do think that some attempt ought to be made to supply food for the home reading, to elevate the family life, respect for woman, and mutual fellowship between the members of the household." So far as printed matter can contribute to these ends its most effective form would be that of a well-edited family paper. During the fifteen months since this committee came into existence three periodical publications have begun to issue in whole or in part in the native tongue. It is evident however that no one of these fills more than a very small part of the field indicated in the above quotation. To do so in some measure adequately, their columns would need to be filled with matter of that plain, homely, every-

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day type, which wins a wide circulation for so many periodicals in other lands, should devote a fair share of space to the interests of the Church whose life has given birth to the only home life thus far developed in Korea, and must speak in the plain vocabulary of the people instead of the unknown tongue of a neighboring empire. In those columns politics, social reforms, civic changes and national aspirations can occupy but a minor position. In them the home, the social unit, must be exalted, and all that gathers about that thought must stand for the ideal of him who prepares them.

Those who have realized these needs of the Korean people in point of literature have not been idle in endeavoring to meet them. That greatest and foremost need, the Bible, the whole community know that competent men have for years been laboring to supply, while at the present time they are meeting daily to perfect their translation of some of its books and will soon issue others in an experimental form. Of works to supply definite needs in the field of distinctively religious literature, it has come to the knowledge of the committee that the following are now in one or another stage of preparation and may be expected to issue from the press in the course of a year or so:—

1. A small tract in the form of an allegory intended to find ready readers among women and girls.
2. A small work on Sabbath observance.
3. Extracts translated from Thomas â Kempis's "Imitation of Christ."
4. A translation of Foster's "Story of the Bible."
5. A translation from the Chinese of "The Gateway to Virtue and Wisdom."
6. A little tract on Romanism.
7. A translation of Binney's "Compend of Theology."

In the department of secular knowledge the efforts at present being made to meet felt wants are somewhat more numerous. Those known to the committee are:—

8. A primer of English for the use of Koreans.
9. A manual for the use of Koreans in studying English and French.
10. An elementary arithmetic.
11. A concise history of Korea for use in schools.
12. A concise general history for use in schools.
13. An elementary chemistry.
14. An elementry treatise on anatomy, physiology, and hygiene.
15. A translation of Gray's Anatomy.
16. A work on therapeutics.

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Considering the brief period during which missions have been carried on in Korea, the smallness of the force upon the field, and the fact that the work of direct evangelization makes such severe demands upon the time of nearly all, the committee feel that all interested have much cause to rejoice that so large a body of useful publications has already been issued in the native tongue and that so much more is projected. In spite of many preoccupations we deem it essential that the missionary community in Korea fully recognize the importance of themselves supplying this element in the life of the nation instead of leaving the task to those who fail to perceive the hand of the Almighty in nature and in history. The people are to-day calling. Delay may be fatal to the cause of truth. Let that mental food be at once and abundantly furnished which make for the healtly and constant nourishment of the mind, and we have no fear as to the development of Korea in material things and in dependence upon Him who has watched over their past and who knows their future.

ALEXANDER KENMURE,
C. C. VINTON, } Committee.

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A KOREAN METHUSELAH.

I think most peoples who are old enough to have traditions, antedating so called historic times, have stories of persons who have lived to extreme old age. This is especially the case in Asia, and so far as I have been able to observe, the more imaginative the people, the longer the term of life they ascribe to their particular Methuselah.

In India, they have a well preserved tradition that one of the race lived for over a hundred thousand years before he was finally gathered to his fathers.

The Chinese, eminently unimaginative and practical, see nothing strange in giving their most ancient worthies a long lease of life.

They say that one of their Kings actually ruled for over 140 years and that the reign of others in those times was almost as long.

Indeed it may be said, as remarked by Williams in the "Middle Kingdom," that the average duration of life in those days must have been about 500 years, if we give credence to all that is now recorded.

The Japanese, of course, are not to be outdone in anything by the Chinese, and so they give their early Emperors reigns which in length would be impossible in these degenerate days. A celebrated Japanese statesman.—Takenouchi,—who served five successive Emperors, was cut off somewhat untimely, in an early stage of his usefulness, at the age of 350 years.

It is not therefore surprising that Korea should have her old man also. His name was Tong Pang Suk.

The term of life ascribed to him varies greatly, running from one thousand to ten thousand years and even more. I have investigated the subject without prejudice, and as carefully as circumstances would permit, and give it as my deliberate opinion that old Tong did not live ten thousand years. I think one thousand much nearer the mark,—probably 900 years nearer than the larger figures.

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I am aware that recently a class of agnostics, preferring to believe nothing they do not know and therefore of necessity having the shortest of creeds, have actually ventured to doubt the longevity of these old heroes. This pestiferous crew, rejecting all they cannot understand, would no doubt, three years ago, have denied the existence of the X ray and proved, to their satisfaction at least, its impossibility by so-called scientific deductions and try in the same way to ruthlessly rob us of our cherished Methuselahs, Mahalaleels, Jareds, and Enochs and even deliberately to deprive the Koreans of their beloved and venerated benefactor, old Tong Pang Suk, who, as we shall presently see, discovered and imparted to them the invaluable recipe of how to keep the devils out of their houses.

I have heard that these scientific doubters have formulated certain laws respecting the growth, maturity and decay of animals, and under the laws made by themselves decide that no man could live three or four hundred years and that therefore Methuselah was dead and decayed centuries before his nine hundred and sixty-ninth year, when, according to Moses, he was gathered to his fathers.

I have not the space or inclination or knowledge to enter into a discussion of this matter, nor is it necessary for the purposes of this article. The explanation of the Koreans as to why and how Tong lived so long is so natural and plain and so easily understood that its truth must be at once seen and accepted. The account runs counter to no science and the most aggressive agnostic cannot refuse to put aside his doubts and admit is verity. There was simply a mistake in book-keeping.

Many Koreans contend that there is an august court of Last Resort in the outer world, presided over by a wise and just but stern Judge before which all mortals are summoned when they have passed over their allotted span of life.

Books of Life are kept in this court by the clerks, in which are recorded all the deeds, whether good or evil, done by each man in the flesh and he is judged by such records.

Now it happened that in Tong's case the particular page devoted to him got in some way stuck to the preceding page, and the clerks in turning over the pages always turned two at a time and consequently overlooked him entirely.

When all the other cases in the book in which Tong's record was kept were disposed of and closed, the book was filed away and he was thus "pigeon-holed," so to speak. Not being summoned he could not die, and as he had lived out his term of life he could grow no older, and so he just continued to live along, and would probably have been with us to this day but

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for the envy and dog-in-the-manger disposition of some of his contemporaries. These, when summoned by the dread messenger of death, being, as most mortals are, unprepared and unwilling to go, complained that they had been called too soon and asked why Tong had been permitted to remain so long behind.

This put the court on inquiry, and an over-hauling of the books and accounts was ordered. When we take into consideration the many millions who are born or who die annually and the number of years that had elapsed since old Tong and his affairs had been filed away, we see this was no easy job. and it is said that the investigation lasted 346 years before the mistake was discovered. Then a court constable, or runner as they are called in the East, was at once sent, (either up or down, I do not know which) to the earth to bring Tong thro death's door to the last Tribunal.

These runners or death messengers are always represented in Korean stories and in the pictures in the temples as devils with the orthodox horns, hoofs and long barbed tails.

The devil who was dispatched on this business, realizing that he had a difficult task, cunningly disguised himself, folding his tail beneath the flowing and ample Korean robes, concealing his horns under a mourner's hat, which is a rather flat cone, constructed of straw or bamboo and about three feet in diameter at the base, and, wrapping his hoofs in the curious padded cotton stockings of the Koreans, he easily passed as a native, and went to and fro and up and down in Korea, searching.

Tong had acquired wisdom with his years, and knowing that sooner or later they would be looking for him, had changed his abode and name with each generation and it was some time before the devil got any clue as to his whereabouts. But at last he heard that he spent most of his time fishing in the Han river.

The Koreans say that this was true—that Tong, having plenty of spare time, developed in his later years a great fondness for fishing but that, not wishing to diminish the stock of fish in the river, used a straight piece of wire instead of a hook and that thus he was able to enjoy all the excitements and pleasures of fishing for centuries without catching a single fish.

The devil following up his slender clue adopted a plan which for originality and ingenuity would reflect credit even on his successors and lineal descendants, the great Police Detectives of the present day.

He collected a vast quantity of charcoal and washed it in the river; this of course blackened the stream, and when the inky waters came down to where Tong was fishing, he, being

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greatly surprised and disturbed, went up the river to see what was the matter, and finding the devil and his party washing the charcoal asked them what they were doing, and was told they were trying to make it white.

Old Tong in his indignation was thrown off his guard, and said, "I have lived in Korea many hundreds of years and of course met many fools but never saw before any one big enough fool to try to wash charcoal white."

The devil at once knew he had his man and unfolding his tail by way of exhibiting his warrant of arrest, seized Tong and hurried him along in the direction of that dark portal of Death thro which all mortals must sooner or later pass.

On the way, the devil, being no doubt in exceedingly good humor over his success, chatted quite cheerfully and pleasantly with Tong who ventured to ask him what he most abhorred and was afraid of.

Here I may remark that I have noticed in many of these folk-lore stories that many apparently opposite attributes are given to the devils. In some matters a devil may be very cute and have the wisdom of the serpent while in others he is the very embodiment of stupidity. In this case our devil made a fatal blunder—one which might have been excusable for a mortal but was most unusual and stupid for a devil; he told the truth.

He said that he hated and was afraid of but four terrestrial things—a branch of a thorn tree, an old empty salt bag, a worn out straw sandal, or shoe of an ox, and a particular kind of grass that grows in Korea, (which I may add is very similar to the fox-tail so common in America) and that when all these were put together he could not go within thirty feet of them.

In return the devil asked Tong what he most feared. Tong being a man, and old and experienced, lied to the devil and said he was always in mortal terror of a roasted ox-head, and *mack-alee*—a kind of beer very common in Korea.

Shortly after this mutual exchange of confidence, Tong noticed that they were passing a thorn tree, around the roots of which fox-tail grass was growing and, curiously enough, that under it was an old salt bag, and a cast off ox sandal; so-making a sudden spring from the side of the devil he gathered up the bag, grass and sandal and hanging them on a branch of the tree his charm was perfect, and the devil could not come within a radius of thirty feet.

Of course the devil used every inducement to get Tong to come forth, but the old fellow stuck manfully to his post, and at last the devil went off and got a roasted ox-head and a cask of

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mackalee and rolled them in to Tong, confident, from what he had told him, that Tong would be driven outside the magic circle.

But when he saw Tong eating heartily of the beef and drinking the *mackalee* with gusto, he realized that the game was up, and despairing, disgruntled and defeated, departed.

I have not the space to follow further the fortunes of our ancient friend.

It is said that Tong carried around his charm for many generations but was in the end caught napping, and was brought before the Court and finally disposed of.

But Tong imparted his precious secret to the Koreans, and has thus brought content and peace, and banished from hundreds of thousands of households the fear of the devils which so grievously infest the country.

The belief in the efficacy of Tong's charm is almost universal in Korea and the use of the charm very common, We thus find faith, experiment and experience in its favor, and this is strong presumptive proof, at least, of its virture.

Recently in passing down a street in Seoul, I noticed five of these charms hanging over the gate entrances within two hundred steps and am told that they are kept somewhere in nearly every house.

I feel certain that many of the readers of THE REPOSITORY, in Europe and America, will be inclined to cast doubts on the efficacy of this charm—especially the very many in America who nail horse shoes over their doors to keep out witches and other evil spirits, but I promise them that if, having properly made and used the charm, they catch a real live devil within thirty feet of it, I will admit that old Tong was a humbug. It may be that, of the large number in America who use horse-shoes and other Western fetiches to exorcise the devils, some have not found them quite satisfactory and would like to try old Tong's device. For their benefit I will say, that the thorn branches, grass and old ox-sandals are wrapped up in the old salt bag, the bundle bound with straw ropes, being a little over two feet long and some six inches in diameter.

Salt bags and thorn twigs can be easily procured in America. I think, but am not certain, that the fox-tail found there would answer just as well as the Korean grass; as no straw ox-sandals are used in America and as only those which have been actually worn and cast off possess any virture, perhaps they can only be got in Asia. No doubt any of the United States Consuls in Korea, Japan or China, would gladly go to work collecting cast off ox sandals and forwarding them to their fellow citiz-

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ens, on proper request—which request can be made directly by mail or thro the State Department at Washington.

I do not claim to be an authority in demonology. My acquaintance with devils being so far quite limited and do not know whether the American and Korean devils belong to the same species or whether Tong's devil antidote, which is such a specific against Korean devils, would work equally well, or at all, with the American, and I therefore do not venture to advise that horse-shoes be discarded, but think it would be safer, while reinforcing and backing them up, so to speak, with Tong's, charm, to still retain them.

I think I can promise my friends who put faith in these things, that if they will keep their horse-shoes over their front doors and dangle Tong's charm over their back doors, and at the same time, together with their families, live soberly, industriously, and honestly—keep all the commandments and exercise forbearance towards each other and charity to all—no evil spirits will be found in their houses, or that at least the moral tone and atmosphere of the household will be greatly improved.

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EDITORIAL DEPARTMENT.

THE LORD'S PRAYER IN KOREAN.

WE are happy to present to our readers this month the translation of the Lord's Prayer made by the Board of Official Translators. The accompanying comments by the Rev. Dr. Underwood, who is Chairman of the Board, give an excellent idea of the painstaking care of the Board and as indicating how every point raised was discussed and disposed of.

We mentioned in our last issue that the Board began its final revision of the Gospels and Acts, on which the individual members have spent a great deal of time and study. These books have already been published, not with the Board's final revision, it is true, but as provisional versions They met with a hearty and very general reception. The Rev. Wm. Wright, D.D., Editorial Secretary of the British and Foreign Bible Society, a gentleman of large experience in translating our Bible into foreign tongues, took occasion on the publication of these several books to extend to the translators "his sincere and hearty congratulations on the amount of good work that they have done."

We welcome this translation of the Lord's prayer and indulge the hope that it will speedily displace the versions now in use, so that there will be but one form used throughout the land.

"For some time past the Missionaries and Korean Christians have to no small extent been troubled and almost confused by the different versions of the Lord's Prayer in use. All have expressed substantially the same thought, as would, of course, be expected, but when Christians from different parts of the country have met together it has been impossible to *unite* in the repetition of the Lord's Prayer.

"The Board of Translators of the Bible have, in their work, now concluded this portion of the Scripture and it is but proper that the public should have the advantage of their deliberations, and that, if possible, all the Christians, at least all the Protestant Christians, should unite in the use of this one version. It is as follows:

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하놀에 계신 우리 아바지여 일홈의 거륵
ᄒᆞ심이 나타 나옵시며 나라히 림 ᄒᆞ옵시며
ᄯᅳᆺ이 하놀에셔 처럼 ᄯᅡ헤셔도 일우여 지이다
오놀날 우리의게 일용ᄒᆞᆯ 량식을 주옵시고 우
리 죄를 면 ᄒᆞ여 주옵쇼셔 우리도 우리게 죄
지은 사ᄅᆞᆷ을 면 ᄒᆞ여 주엇 ᄉᆞ옵ᄂᆞ이다 우리를
시험에 들지 말게 ᄒᆞ옵시고 다만악에셔 구
ᄒᆞ옵쇼셔

대개 나라와 권셰와 영광이 아바지ᄭᅴ 영
원이 잇ᄉᆞ옵ᄂᆞ이다 아면

"It will be noted that the first part is substantially the same as that which the majority of the missionaries have been using. The personal pronoun was omitted because it was plain from the context, and the genius of the Korean language would not require it It was suggested to change the clause.

ᄯᅳᆺ이 하놀에셔 처럼 ᄯᅡ헤셔도 일우여지이다
to ᄯᅳᆺ이 하놀에셔 일움 ᄀᆞᆺ치 ᄯᅡ헤셔도 일우여
지이다

on the ground that the word 처럼 was rather too colloquial a form. The added simplicity in the form adopted and the exactness of the translation led the Board to decide in favor of the former

"The clause that caused most discussion was the fifth petition and it was here that in the versions used the most variations appeared. The first question that naturally arose was as to the proper word for "to forgive." The objection made by many to 샤ᄒᆞ여주오 as applicable to God's forgiveness of man's sins but as too high a form to use in speaking of our forgiveness of others was fully discussed and allowed its full weight. It was however felt desirable to have, if possible, the same word in both clauses and after considerable discussion the word 면ᄒᆞ오 was decided upon; and most certainly it is very near to the Greek *aphiémi* which means to send away, bid go away, let go away, and hence to remit, to forgive.

"After this was decided upon the work on this clause was by no means finished Korean Christians objected to its form. The best scholars among them brought forward the objection that, in putting the clause concerning our forgiveness of others first, the prayer became almost a pharasaical prayer It might almost be said to hold up to God the *merit* that we had obtained by our for-

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giveness of others as a ground for God's forgiveness of us. Here too the question was raised as to whether 곳치 was a proper and valid translation of "as." Certainly 곳치 might, in many places, be a translation but the difficulty came here that 곳치 might and often does have the idea of degree and would therefore allow a double rendering of this clause. In the Lord's Prayer as given by St. Luke, *gar*, "for," "since," "because," is used. But if this is to be rendered into Korean the causal clause must come first and so this, on other than grammatical grounds, valid objection had been raised. All said the smoothest Korean would put it first but stronger considerations demanded that the petition should come first. After considerable discussion the form above was unanimously adopted.

"It will be noticed that this completes a sentence. At the end of the petition a period is virtually inserted. This also is an advantage when the form of the next petition is considered. The adversative particle 다만 is a very strong one and has the effect of cutting out all the connected petitions that go before and laying the stress on the one that follows. It is necessary therefore, to a translation of this prayer, that a period or its equivalent be inserted between these two petitions and this has been done. In this petition too, it has been deemed wise to translate "evil" by the simple word 악 as being by far the best translation and the most expressive of the sense of the original.

"It is not for a moment intimated that in all the minor points the Board were a unit, but after a thorough and careful consideration of all sides they are a unit in offering this to the foreign and Korean public and they sincerely trust that it will so commend itself that ere a year has passed all of our people in the eight provinces of Korea may be taught to use the one form."

The Church at Home and Abroad—in its December issue says some kind words of THE REPOSITORY and expresses its obligations for "the favor of pointing out our mistake in inserting, as illustrations of Korean life, one or two pictures that are really Japanese. This is a real favor, for we are glad to be informed of our mistakes and to correct." The Editor thinks our magazine is "as well made up and printed as it would be if published in New York or Philadelphia" and concludes by saying "THE KOREAN REPOSITORY holds honorable rank among our exchanges." The Korean does not like to lose "rank" and we shall do our best to retain the "rank" our worthy contemporary so generously assigns us.

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The King Leaves the Russian Legation.—On the 11th of February 1896 the King of Korea and H. R. H., the Crown Prince, took refuge in the Russian Legation, this city. On the 20th inst. after a sojourn of one year and nine days under the flag of the great Northern Power, they bade good-bye to their protectors and, amid the general rejoicing of their subjects, took possession of their New Palace, the Kyeng-won.

This Palace was built last year and, as we have already said, is situated in the western part of the city. It adjoins on the west and northwest the Royal Customs compound and H. B. M's Consulate grounds. The United States, the Russian and the French Legations are only a little removed to the west. While H. I. G. M's Consulate is almost directly in front of the New Palace.

The day was pleasant and there was great interest to see their King on the part of the common people. In this they were not gratified, due in the main, we presume, to the narrowness of the street leading from the Russian Legation to the New Palace. The whole length of the street was lined on either side by soldiers and police. Perfect order was preserved the whole time. Between one and two o'clock in the afternoon, the King and the Crown Prince left their temporary home and, borne in covered chairs, passed between the long lines of troops.

An incident worthy of notice is mentioned in THE INDEPENDENT of the 22d inst. "The students of the Pai Chai School formed a line outside the regular line of soldiers, carrying two Korean flags, and when the Royal Personages appeared, the boys cheered His Majesty and the Crown Prince, throwing flowers on the road as the royal chairs passed by.

"We were glad to see these boys show their loyalty in public demonstration. The cheering and throwing of flowers to their Royal Masters showed their progressive spirit as well as their knowledge of foreign customs."

On the following day, Sunday, His Majesty received in audience the diplomatic corps, publicly expressed his obligations to the "friendly spirit of the Russian Government and the hospitality of the Russian Minister," informed them that his country was "again in peace" (referring to the disturbances in the interior), and announced that He had "returned to this Palace yesterday."

There seems to be a feeling of disappointment among the people that the King did not return to the Palace he left a year ago. How wide spread this is, we do not know. There is a feeling of great obligation to the Russian Government for ex-

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tending the protection of her flag to the King and to the Crown Prince. We think we may safely repeat what we said a year ago when His Majesty sought the shelter of the Russian Legation, as to the position of Russia in Korea, "Russia wishes to see the King perfectly free in the administration of the affairs pertaining to his kingdom, introducing reforms with the help of ministers selected by himself."

LITERARY DEPARTMENT.

Hand book and Directory of the Anglican Church in the Far East, 1897.—Pp. 130. 8vo. Printed and Published at the English Church Mission Press, Seoul.

This contains a Calendar with blank pages for Memoranda; list of dioceses in the Far East; descriptive and statistical accounts of China, Japan Korea and other countries in which the Church has representatives; clergy list, &c. The preface explains the *raison d'être* of the book as follows: "In the first place it would perhaps help to bring before the notice of the faithful at home, in a compact and concise form, the extent of the work which the Church has before her in the Far East, and enable them also to form some estimate of the efforts which the Anglican Community is making to perform her share of the duty. A very brief perusal of the contents of this book will, it is to be hoped, be ample to convince the most casual reader that those efforts, though greatly blessed by God in different directions, bear no sort of proportion to the vast responsibility assumed by the English-speaking races to the nations of the Far East. There can be no doubt that this neglect is largely due to want of information. In England at any rate it is not too much to say that, even in circles which are usually well-informed and sympathetic the grossest ignorance and apathy prevails, with reference to such great peoples as those of China and Japan and to the work which the Church is doing or trying to do amongst them. And both in England and America our brethren of the various protestant dissenting sects set an example in this matter of missions to the peoples of the Far East which may well cause us Churchmen to blush for shame. In the body of this work an attempt has been made to do justice to the work carried on by those outside the Anglican Communion and to present a conspectus of *all* the Christian mission work in the Far East, Roman, Greek, and Protestant as well as Anglican.

"In the second place, such a work as the present seemed likely to be of value to ourselves engaged in the Church's work out here in the Far East, by reminding us of the links which bind us to our brethren of our own Communion. Roughly speaking it is true to say the Anglican Church hardly exists, either in popular estimation or in minds of its members, in that vast stretch of country of which we treat in this hand-book.—As missionaries of the A. P. E. C., the S. P. G., the C. M. S., or what not, we are apt to lose our distinctive character as Anglican Churchmen, and to find ourselves merged

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in the crowd of Protestant sects which exist in the Empires of China and Japan and their environs. And yet the sense of fellowship is a very real source of strength to those engaged in the service of Christ; and, if it be true that charity begins at home, there are obvious reasons for strengthening that sense of fellowship in the first place among those who by birth, baptism and bringing up have been enrolled in one and the same section of the Church of Christ."

The account of Korea, like the other accounts, is very compact, perhaps too much so, but remarkably full for its length. On the whole, the work is well done and ought to serve the purpose for which it is intended.

OFFICIAL GAZETTE.

(Compiled from THE INDEPENDENT).

Jan. 12. By a special edict, the Minister of War, Min Yung Whan, was made Envoy Extraordinary and Minister Plenipotentiary to England, Germany, Russia, Italy, France and Austria. [These are the European powers having treaty relations with Korea. Ed. *K. R.*]

Jan. 25th, *Edict.* The work on the new grave of the late Queen is commenced from this day.

Feb. 4th, *Edict.* Since the removal of the Royal ancestral portraits and the remains of Her Majesty to the Kyeng-won Palace, We spent a whole night in the same house for the first time; which makes U's feel that we are doing Our duties to some extent. Winter set in before the work of the buildings was finished. But the spring will be here before long and We hereby order the constructors of the buildings to complete the work as soon as possible. (The night referred to above was Feb. 1st, the last night of the Korean year. Ed. *K. R.*).

CLIMATICAL NOTES.

	Mean Barometer. °	Mean Temp. in air. Fahr.	Mean Hygrometer. Fahr.	Highest Max. Fahr.	Lowest Min. Fahr.	Mean Dew-point. Temp. Fahr.	Humidity. Means. //
October,	30 182	59.3	56.5	83.0	55.0	54 0	.827
Novemb'r	30.363	49.3	47.5	66.0	21.2	45.5	.868
Decemb'r	30.337	31 1	30.1	51.5	7.7	27 8	.844

The Atmospheric pressure during the last quarter, of which the means are shown in the foregoing table, has been of a high range throughout the quarter, and rather steady. The October pressure was .057 above the normal for the month and .097 above the normal for pressure for the latitude of station. November gave .063 and .298 above the normal for the month, and the

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latitude. The normal standard for the latitude of this station being 30.085. The temperature wave, as shown in the table, give for October and November a fair one excepting in the max. reading which is rather in excess, while the temperature for the whole quarter shows a fall of the wave due to the season. The extreme however is noticeable in the max. and min. reading, noticed first in November but especially in December. This quarter's temperature, in examining the records, corresponds to the observations in 1887 for the fourth quarter, except the humidity which is somewhat higher, but the relative humidity would give the real quantity as shown above; but the absolute humidity or amount of aqueous vapor in the air is shown by the latter mode as appears in the following table.

	Means aqueous vapor.	Fog. hours.	Rain-fall hours	inches.	Wind prevaling direction	force in miles	Snow hours.	inches liquid.
Oct.	0.457	19½	26	1.79	North	19.5	——	——
Nov.	0.329	——	24½	1.38	West	24.0	——	——
Dec.	0.168	2½	19½	0.99	North	27.6	13½	0.68

The weather for the first two months of the quarter under review was very variable, high winds inclining towards the west and northwest quarters. October was remarkable for its continual high temperature which continued for part of November changing, however, towards the end to the normal standard. On 25th of the month there was a sudden change brought on by a gale, the first of the season from the N. W. at which time the wind obtained a force of 48 ms. and lasting nearly 48 hours. In December the weather was changeable, at times presenting the appearance of spring, at other times boisterous and disagreeable. On the 20th there was a full gale blowing with a force of 65 m., lasting about 36 hours. There was some sign of snow in November but not enough to record, which remark applies to December until Christmas.

Phenomena: In October frequent thunder; on several occasions shooting stars and on the 10th about 11 p. m. a metor leaving a bright and clear track descending in the direction of Ursa Minoris at an angle of 60°; zig-zag and sheet lightning on the 14th; a halo with a radius of 20° on the 15th, part of rainbow (also called Wind God) in the northwest quarter was observed.

Navigation on the Han was closed from the 6—10th of December and finally for the season on the 22nd.

The science of meteorology or science of the atmosphere should engage the attention of more than it does. This peninsula with a wide ocean on one side and a narrow sea on the other and surrouded by hundreds of islands, the lower extremity washed by deep waters thro which flows part of an equatorial current—"the Black Stream"—a wave on the west with an average range of some twenty-six feet and on the east, the same current with only a few feet; the surface of the peninsula itself mountainous, all help and tend to give the many and rapid meteorological changes so common here. More extensive meteorogical and seismological observations would enable the student to determine the superior localities for animal and vegetable life.

The weather of the last quarter is not all one looks for at this time of the year; the weather even now should be colder and more bracing, there should be more snow on the ground. It is however hoped that the year 1897 will prove one of health to both man and beast and of much prosperiy to the couutry.

F. H. MÖRSEL.

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ON DIT:

That trade is improving.

That robbers are numerous in this city.

That the Japanese population in Seoul is 1758.

That the health of the foreign community is good.

That the thermometer was 20° above zero on the 8th.

That the Dragon flag will soon be raised over the Chinese Consulate.

That 1070 soldiers are now receiving instruction from Russian officers.

That the boys in the Royal English school look well in their winter uniforms.

That thirty-five prisoners were sentenced to be hanged in Korea last month.

That an eight page family paper will be published in April, in the vernacular.

That the readings and entertainments at the Seoul Union were unusually interesting.

That the "Conversations on the Structure of English Verse" by the U. S. Minister were instructive and deservedly popular.

That between receiving "resignations" and "memorials" His Majesty is kept very busy.

That not every memorialist is necessarily a patriot.

That the stone fights represent the minimun of bravery and the maximum of bravado.

That the Royal Household Department affords a comfortable berth for Ex-Cabinet Ministers.

That the Ladies' Travelling Club of Seoul visited Hong Kong and Canton at its last meeting.

That the sterner sex are not privileged to enjoy the trips of the Club.

That an agreement between Russia and Japan concerning Korean affairs will soon he made public.

That many bridges were walked over on the night of the Great Fifteenth of the First Moon as a sure preventive of corns.

That the Law Department breathes again since the resignation of the late incumbent and the re-appointment of his predecessor, Han Kiusul.

NOTES AND COMMENTS.

29983 packages and letters were received and delivered at the Seoul Post-Office in December 1896.

The Tal Sung Church near the South gate, Seoul is flourishing. Thirty-five have lately received baptism and united with the church.

The "winter class" of the Presbyterian mission in Pyeng Yang met in January and was largely attended, no less than fifty coming from the surrounding country, some from as far north as We-ju.

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The late Prime Minister's steadfast refusal to accept the portfolio tendered him by His Majesty was finally successful. His "prayer to accept his resignation" was granted him on the 12th ult. One Korean who does no want office, so it would seem.

The Korean Christian Advocate, a small four page weekly, printed in *Unmun*, made its appearance on the 6th inst. It is an attempt to form a bond of union between the Christians as well as to supply lessons with suitable comments for the Sunday Schools.

The stone altar—a slab of beautiful granite, nine feet long, six feet wide and two thick, to be placed in front of the grave of the late Queen, was taken thro the city on the 10th inst. The stone was quarried in Kang-wha. A cart was specially built and drawn by twenty bulls.

Christian work in the west gate church Seoul, is on the high tide of prosperity. During January and February there were over one hundred applicants for baptism of whom forty-twowere admitted to the church. Dr. Underwood is pastor of this church and he ordinarily makes things "go."

"The Minister of Education requested the different Departments to appoint the graduates of the Confucian school to good positions in the Departments. The War Office replied that the Department does not need such men in the service, as the Confucian knowledge is of very little use. Therefore, the Department regrets to say that it is impossible to appoint the persons recommended."—*The Independent* Feb. 9.

The Korean New Year fell on the 31st of January this year and was observed in the usual way. Business was suspended and calls and general rejoicing indulged in. Seoul begins the new year auspiciously. Korean capitalists have organized two banks—the Bank of Korea and the Bank of Seoul—with a paid up capital of $50,000. An Express Company, with paid up capital of $10,000 is also formed and we are trying to make our own leather.

We are glad the *Independent* agrees with Mr. Hulbert that the word Chosun should not be translated "Land of the Morning Calm." "There is some question as to what the exact rendering of the character 鮮 should be but 'Calm' is out of the question; but whether 'Radiance' is the exact word to use we question. It gives the idea of 'freshness' as is seen in its use in the word 싱션 which may be called 'fresh fish.' But at the same time the word Chosun refers to the morning light, and 'freshness' does not exactly strike it. We must conclude that it lies somewhere between the ideas of freshness and radiance."

The North China Herald, in a kindly review of our issue in December, writing of Dr. Landis' article on "The Numerical Categories says," "The 'Eight celebrated sights of Oul San show that the Koreans are not behind their neighbors in Japan in the appreciation of the beauties of nature. They are the river emptying into the sea, the mountain peaks rising up into the sky, the evaporating of salt on the plains, the clouds enclosing the mountain-peaks, the fishermen's lights on an autumn evening, the peaks of the fairies projecting into the sky, the pinnacles of Choung Syeng, and the sail-

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ing boats of Nai Huang. To read this category brings before one's mental eye a hundred views in Japan."—Jan. 22.

The foreign community was shocked at the proposal of the late Minister of Law "to undertake the administration of extreme penalty to the two dead traitors"—those killed in the streets of Seoul on the 11th of Feb., 1896. We suppose the Minister meant the exhumation and mutilation of the bodies. The moral sense of the community was also offended when, as The *Independent* stated, "His Majesty sanctioned the Minister's view," looking upon it as "a wise and laudable counsel. The Minister is so well versed in the proper administration of the Law, therefore we need not say much more about the matter." Since then the learned Minister reluctantly resigned his office and let us hope we have heard the last of such a barbarous suggestion.

The Editor of the *Independent* is ordinarily cheerful and hopeful. A hundred or more memorialists sitting in the street in front of his office distrubs his equilibrium a little, but it is soon restored to its normal equanimity. But at the beginning of this month the condition of the streets in Seoul were a special cause of annoyance to our brother. He starts from his comfortable home "from the inside of the little West Gate" to go to his office on Legation street. Being an American, he takes the nearest way, "the narrow alley leading to the hill between the German Consulate grounds and the Methodist Mission property." He calls this "one of the most frequented thoroughfares in the city, but the condition is about the worst." "The rubbish and mud is simply appalling," the mud is "tenacious" and "A strong pair of pedal extemities are required for the task to say nothing of "an unlimited supply of phrases not generally used in polite society." We are deeply concerned about this matter and hope our brother will not lose his strength and patience nor have occasion to use "phrases" not adapted to use in polite society. We do not know what remedy to suggest but dread to think of the violent internal commotions, if not explosions, when the frost comes out of the ground and the roads are really bad.

BIRTH.

In Seoul, Feb. 7, the wife of the Rev. W. M. BAIRD of a son.

ARRIVALS.

In Seoul, Jan, 28, Rev. C. T. COLLYER to join the Methodist Episcopal Mission, South.

In Seoul, Jan. 28, T. H. YUN, Chief Secretary of Korean Embassy to Moscow.

In Chemulpo, Jan. 27, S. Y. TANG, Chinese Consul.

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THE KOREAN REPOSITORY.

MARCH, 1897.

A TRIP ACROSS NORTHERN KOREA.*

DURING the last eight years it has been my misfortune—shall I say?—to have crossed the peninsula of Korea twelve times, by different roads and at different seasons of the year. No other American or European having had such a varied experience of the cross roads of the Hermit Kingdom, I have thought it a subject upon which I might venture to write.

Korean historical associations are connected with the far north. Kija, who was a sort of Christopher Columbus and George Washington combined, crossed the Yalu bringing civilization and deliverance with him. The Puyuites, an interesting race, who gradually over-ran the peninsula, lived at the foot of the Ever White Mountain, which mountain stands still, like a lonely sentinel in the north. All the old tales of heroes and marvellous mysteries gather about this region and it was in the hope of seeing some traces of these, that we resolved to make a trip from the Yalu to the Ever White Mountain, knowing that no westerner had yet penetrated eastward over the region that I desired most to see.

On the 20th of April we crossed the river, three hundred miles from its mouth, about midway between the forty-first and forty-second parallels of latitude. The river here, some three hundred yards wide, is swift and powerful and we should never have got across had it not been for a yellow faced, opium-smoking Chinaman who, after nearly half-a-day's parleying, agreed to let us have his boat. There were seven of us in the party,

* A paper read before the Yokohama Literary Society.

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five Koreans and two Americans; we each had what baggage we could carry and off we started eastward.

After a walk over abrupt hills covered with birch, beeches and pines, we came suddenly upon the Korean town of Chasung, situated low in a valley, on the bank of a river. Small mud huts they were, with slabs of wood instead of thatch to protect from the rain. The inhabitants poured out with a rush, man, woman and child, to see what was coming. How so many white coats can assemble in so short a time is one of the mysteries that we never try to solve in Korea. One long lanky fellow, to the amusement of the crowd, made a sort of hunch-back nod at me and said "Ugh! what are you?" I took a step or two toward him and gave a look which signified "I'm from the Cannibal Islands; if you * * *." At once he was polite and all his companions fell into line with him. They were very decent and gave us the best they had in the way of fare, but to the last I really believe they did not know whether we were men or evil spirits, never having seen a foreigner before.

The natives were dressed, as elsewhere in Korea, in a white suit made up of huge baggy trousers and padded jacket. For head-gear, they wear a horse-hair head-band, keyed so tightly that every line of expression is stretched out of the face, with scarcely enough muscular freedom left for the eyes to close. The whole is surmounted by a broad-brimmed, gauze hat whose sole duty is not to shade the head, but to cage off that precious badge of dignity and citizenship, the top-knot. The most overwhelming part of a Korean's dress is his trousers. When worn they are not so surprising but when seen on a clothes-line, or stretched on the grass to dry, they are simply prodigious. I might say that in width ordinary Korean pantaloons would amply cover the nakedness of the largest Buddha in the Far East, or provide a loose undergarment for the Statue of Liberty, New York Harbor.

We were doomed to disappointment in this town, as one so often is when traveling in Korea. It seems that that night the ferryman over-drank himself and let his boat float away from under him. The next morning it was fast to a rock, half-submerged, in the middle of the river, and we were informed that the way was closed against us to the Ever White Mountain. We sent a note with a present to the magistrate, requesting him to rescue the boat and help us along. His reply was that he would do so at once. Six hours later we visited the spot to see how matters were progressing, when we found a noisy group on the bank wrangling at the top of their voices, a perfect fight all round; the boat meanwhile, fast to the rock, blinked at us from the

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bosom of the river. The result of it all was that they took the ferryman to the yamen, fastened him down face to the ground, and gave him thirty blows with a paddle large enough to break a man's back. This was according to Korean custom, and was done out of respect for us, they said. Next morning our party had to wade the green cold water which, along with the humiliating sensation that the magistrate had tricked us out of the boat and that the poor ferryman had been beaten, was depressing.

We remember still with what exhilaration college boys sang, "One More River to Cross," never dreaming that such a line would one day express unspeakable woe to us in our journeyings thro Korea. To explain, I may say that the system of bridging streams is one of the strangest in existence. The natives are amazed beyond expression at the idea of a bridge standing all the year round, so up come their bridges at about the 1st of June only to be replaced at the close of September. They say it is because of the rainy season, but the longest rainy season seldom exceeds a month. I rather think it is because of the idea of personality that they associate with the bridge, as with so many other things; feeling that he should have a rest with the summer season, they pile him up by the road side and let him bask and snooze in the sun, in order that he may set his limbs the more firmly for his task of spanning the stream thro winter.

The bridges are at best only about four feet wide, with a flooring of pine brush and earth resting on slender poles planted in spans of eight feet. To ride over this on the top of a pack pony and to feel it giving under your feet like a patent spring mattress creates a sensation of expectancy in one, not unlike that produced by a Yokohama earthquake.

Usually the natives are willing to carry one on the back over an unbridged stream for a few cash, but on this northern trip I was specially unfortunate, for I came upon a mountain torrent, not deep, but sufficient to cover the boot top, and just on the bank met a stout bare-legged coolie leading a horse. I said "You'll help me over this bit of water now, please." He looked at me with unspeakable contempt and said, "Get yourself over." As I had never met such an independent coolie I was quite startled. "But I'll pay you, my good man." "None of your pay for me," said he, and proceeded to walk away. Not that I would intentionally be impolite to a coolie, but the inspiration of the moment in some way caught me and I was on to his back tighter than the Old Man of the Sea. He muttered to himself awful threatenings, proceeded slowly, stopping to recon-

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sider in the middle of the stream, but it was hopeless and so he landed me safely. I apologized to this Sinbad, and expressed the hope that we might still be friends, adding some extra "cash" by way of indemnity. He, however, stood looking at me in speechless amazement and is standing so yet for aught I know.

We now struck a region of absolute destitution. It is true we saw bee-hives here and there but could get no honey. There was nothing but millet and wild onions; no chickens or meat of any kind, and boiled millet is like so much saw-dust in hot water. Our bundles, too, seemed to grow heavier and we could find no means of transportation, but two coolies, whom we had hired, and the five weary members of the party. A young fox-terrier along with us grew thinner every day, refusing to eat millet. The only thing he would eat was a sticky candy made from sorghum seeds, one variety of which actually pulled his teeth out and left his mouth bleeding so that it was with difficulty that we got him thro alive.

Among the grains of the far north we found Barbadoes millet (common sorghum), with red seed, also panicled millet with seed of a gray color. They are sown on damp lowlands in drills and the yield is claimed to be two-hundred-fold. The distribution of these grains is general throughout Korea, as I have found them about Fusan in the south as well as on the Chinese border. Common millet, having a yellow grain, is sown in drills on dry land. Its yield is also very large. It is on this grain that most of the northern inhabitants subsist. Buckwheat is also grown in the valleys and is used in the preparation of vermicelli, the most popular of Korean dishes; beans, lentils, barley, oats, wheat and maize are also grown in small quantities. Oats and potatoes Koreans particularly dislike.

One evening, after a weary tramp, we called for something to eat at a small cabin and the old dame in charge, with a long face, said she had nothing in the world but oats. This was a welcome sound to us after millet, and we ordered some boiled. The Koreans of the party declared, however, that matters were getting worse and worse, for oats, they said, will give a man all the diseases in the catalogue. We each had our dish, and turned in for the night. Toward morning Sŏ, my Korean friend who slept next me, was up and down, groaning as tho in great distress. "What's the matter?" I inquired. "I have an attack of summer complaint," said he. The day before we had walked ten miles thro a fall of snow, and I could hardly understand how one could be attacked with summer complaint in mid-winter. "Those oats," said he, "have done it."

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Sleeping in a small Korean hut I found at first to be one of the hardest trials of missionary life. In a tight room eight feet by eight by six, without one particle of ventilation, the floor heated to nearly frying point, you spread your blanket. The inexperienced sleeper tosses about amid fiery dreams, baked almost brown, as he gasps for breath and wishes it were morning. But after a year or two of practice one gets to like the hot floor; as the natives say, it lets you out after a cold day's journey.

The homes of the Yangban, or gentry, are usually very neat and attractive, the rooms well papered and clean, but the inns and huts in which we lodged on this northern trip were certainly far from comfortable. There is an oppressive odor common to a Korean room that took me months to analyse. It seemed to exist in such quantities everywhere. I found at last that it was composed of two ingredients, one from the castor-oil lamp that sputtered in the corner, the other from a row of festering bean-balls hanging from the ceiling. After gathering the dust and cobwebs of a winter, these bean-balls are placed in water, till fermentation begins, then the liquor is strained off and boiled into soy.

Shall I weary you with another paragraph on the trials of journeying in Korea? It is about the sleeping room that I wish to speak. Life was a burden until a friend of mine invented a special dress that serves as a coat of mail. You put it on as a huge bag, with smaller sacks for the arms and a draw a string at the neck. Then you turn an American invention which we call a 'gattling-gun,' and scatter insect powder over your face and neck and pillow. This insures sleep, but until these modern inventions were introduced into the Land of Morning Calm, the nights were passed, with what waging of war, what slaughter, what muttered imprecations! But there is still another danger that neither coat-of-mail nor patent insufflator can protect from, and that is disease. As an illustration, on one of my last trips across Korea, after a cold day's journey, I spread my blanket on the floor of an eight foot square room that opened into another of the same size. When comfortably located for the night, I was disturbed by sounds of moaning from the room into which mine opened. It was darkened so that one could not see clearly but I made out two children covered with a quilt. I asked the grand mother in charge what was wrong with them. Her reply was "His Excellency, the Spirit of Small-pox is with us," and she hastened to make her evening sacrifice of rice bread. I felt at first inclined to move out of the place, but what better were the other houses? So I slept that night in company with His Excellency.

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Yet I do not think Korea objectionable. To me it is the most attractive country in the world. The climate is good, the people are a dignified, trustworthy, kind-hearted race; their language and ancient customs most interesting. Natural beauty abounds, the hills and streams are alive with pheasants, wild duck, geese and turkeys; herds of deer, too, come cautiously down in the valleys to feed and over all are frequent announcements of the regal presence of the tiger.

To continue our journey,—we noticed a succession of tiger traps such as Koreans build from logs and stones with a door that falls on the entrance of the tiger. But tigers are too cunning to enter a trap readily. We had proofs of there being many in our immediate neighborhood. Tracks and fresh excrement showed that they journeyed by the same road that we did. The first instinct of the animal however, is to keep out of sight by day, and so we seldom see them.

Once I remember what I thought was a huge gray cat being brought into the room where I was sitting. Looking more closely I saw it was a young tiger. He was frisky as a kitten, turned over on his back, took my slipper in his mouth, kicked it up in the air, tossed it from him and then pranced about; innocency itself. I saw the same animal a year later when he had grown to be a fierce caged brute, that not even the man in charge dare approach. When full grown, the body of a Korean tiger measures some seven feet in length.

All along this northern boundary we found fairly well timbered land, pines and hard wood trees, two and three feet in diameter, rarely seen elsewhere in Korea. Doubtless the time will come when this timber will be floated down the Yalu to some place where it can be put to good use.

We passed only one town of any size, a place called Huch'ang, and there we found our road blocked to the Ever White Mountain. We were almost within sight of his gray top, but melting snows and spring floods made it impossible. We had hoped to reach the watershed of the Yalu and Tumen but, the road thro the mountain was completely shut against us; so, full of disappointment, we were obliged to turn south.

The poor simple-hearted people in this town of Huch'ang knew nothing whatever of the world. The magistrate came to call, bringing a live chicken or two by way of a propitiatory offering to us. It was then about noon and he asked what time of day it might be in our honorable country. "Night time" we reply. He gave a startled look. "What direction is your country from here?" and we pointed him toward the centre of the earth. He caught wildly to steady himself from the shock it

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gave him and inquired if we lived underground. When we told him that the world was round and that we lived on the other side it went beyond all possibility of even interest on his part, so he changed the subject, and bade us go in peace as soon as possible.

We left Huch'ang and started south. Gradually the country grew less and less wooded until there was left nothing but scrubby pines. The third day out we came upon a mine with smelting furnace. Here they were separating copper from the ore and shipping it by pack-ponies to Pyeng-yang to be minted into cash. Mining industry in Korea is in the crudest state imaginable. They dig gold only from alluvium, making no attempt to disturb the mountains; sacred, of course, they all are. On the fourth day we came upon gold diggings. My companion and I tried crawling on hands and knees into an opening that looked interesting, but we soon concluded to return. We asked a weather-beaten miner to wash us out a sample. He filled his wooden basin with water, squatted down on the edge of the stream flowing by, rocked it back and forth until at last he had washed all the mud over the edge and there lay three or four specks of gold just barely visible to the naked eye, and yet the annual out-put of gold from these river washings is said to amount to nearly a million and a half of dollars.

It had taken two ponies to carry our traps when we started. When ponies failed us, five coolies could just manage. Now we reached a point where neither ponies nor coolies were to be had. We induced a farmer to let us have his two cows for a consideration, but the packs proved to be too heavy, and so he gave it up. As there were not three to be had we were left helpless in a wretched inn full of all uncleanness. I remember my sojourn at that inn as I had cheer and discouragement both liberally dealt out to me. The old grandmother who was head of the household asked if we had any books with us. "Why no," I said; "we have given them away long ago; but where did you ever hear of a good book?" "Oh," she says, "I know of the Western Book and I know westerners are good people and that they have not come to harm us." This was encouraging, like rain on thirsty ground, after being pointed out for weeks as foreign devil, etc. The good old dame quite won my heart. The old man, however, I was less sure of. Feeling at home I cast about for some amusement and happily came on a fish rod and line. Why should I, a member of the family, ask permission to go fishing, so I took the rod and was soon comfortably seated on a rock, enjoying that delightful sport, which Dr. Johnson says, only requires a fool on one end and a fly on the other.

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Suddenly I felt a shock, not from a bite, but from a call behind me to bring home that fish rod. I pretended not to hear. The storm would blow over in a little. Ah, yes! there was a most interesting bite now, but a whirlwind suddenly caught me, in which I lost line, fish, interest and every thing. When I came properly to, an old Korean, seventy years of age, was carefully putting a fish-rod back in its place, while an American was pretending to dig wild onions on the bank of the river, the village people meanwhile looking on encouragingly.

Successful fishing, by the way, is an art little understood by Koreans. They catch salmon and mullet in the streams during spawning season and take fish generally, seasonable and unseasonable, whenever they can catch them. When we reached the east coast we found nets hung on poles with long banners stretching out to them, that serve as drives, fast to the shore by strands of *peuraria* creeper. These nets hang for some five months of the year. They are intended specially for herring, but they take also cod, tai, skate, flounder, sole, turbot, thornback and poisonous globe-fish. But it is an indolent kind of fishing that yields little profit. The only real success they have is in catching pollack up north, beyond the forty-first parallel of latitude. The fish, not unlike a small cod, is taken in great quantities, dried and shipped to all parts of the country, supplying a cheap and wholesome article of food. Japan, however, is well aware of the value of Korean fisheries, and has for years been making them a steady source of income to herself.

But to return to my story—I said it was the baggage that kept us. We had a hundred and fifty miles still to go to the city of Ham-heung which is on the east coast of Korea. How should we ever make this distance? In answer, there came by a wild looking native with a raw-boned cow, bound for Ham-heung. Pak, a Korean with us, asked this passer if he could devise some way of getting our boxes and blankets out of this wretched country. The native turned them over and after due consideration said he and his cow would take them all. "But," we argued, "two cows failed already, how can one, and a thin old cow at that, possibly manage?" "My cow" said he, "can outcarry any two bullocks that travel these mountains." Morning came and they piled up poor crumple-horn until she looked like some prehistoric behemoth on cow's legs. Steady as a ship she got under way and plodded on to the amazement of us all, making thirty miles a day. Only on the last stage, when there were no beans to be had, did her faithful knees tremble and we all felt deeply moved by the toil-worn expression in her brown face. When she reached her home we called at the

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stable to see how she was and found her peacefully dining off corn stalk with beans for dessert, scenting the evening air with her breath as sweet as tho her life had always been spent amid luxury and eternal pastures.

The night before reaching Ham-heung we passed in a miserable village near the summit of the mountains. They could get us nothing for breakfast but boiled potatoes and salt, rather a slim preparation for a thirty-five miles walk. It was the 1st of May and snow still covered the mountains. About ten in the morning we reached the summit, some two thousand feet above the sea. Away to the east was the sea of Japan with a rich green valley that looked like summer lying before us. The next hour's descent carried us from winter into a season of leaves and flowers. In Ham-heung there was abundance to eat, and how our party enjoyed beef and white rice once more after weeks of starvation, I leave you to judge.

Thus prosaically ended our journey. We saw no remains of cities, no traces of fairy kings, met no special heroes but the old man with the fish-pole. He belonged to the Puyuite race no doubt or perhaps was some distant grandson of Kija, but apart from him, all was a wilderness of bleak hills, low huts, tiger traps and millet.

JAS. S. GALE.

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DISEASE IN KOREA.

THE following notes are based on observations made at the Government Hospital in Seoul during an attendance of three and a half years.

Comparing the general run of diseases with what I have seen in Canada, there is not much difference to be noted in the varieties; the main being in their relative frequency. There is, as might be expected, a preponderance of cases which result from filthy habits and want of cleanliness, and also of those that are influenced by poor food and small, densely inhabited houses.

For instance, venereal diseases are about as common as they used to be in England, when it was so fashionable to have syphilis that it is said that even ladies considered it necessary, in case they were so unfortunate as not to be so afflicted, to wear bits of plaster on the face to imitate its spots. The doctor gets into the habit of examining all his cases for signs of that disease.

One peculiarity I have observed in these cases is that very few come to the hospital for treatment until the third stage has been reached, so that I have seen very few instances of primary syphilis and only two or three of secondary, and yet, of course, all the cases pass thro these stages, except such as are congenital. The explanation of this lies in the fact that they have a system of treatment of their own for this disease, and it is not until that has failed and the trouble is already far advanced that they give in and try the foreign doctor. Their method of treatment consists of inhaling the fumes of a mixture, the chief ingredient of which is mercury and it is doubtless successful in many cases, but is very apt to be overdone, resulting in severe salivation, ulceration of gums, loss of the teeth, and so forth. Many cases come to us afflicted in that way. It is just as it was with some of our doctors in the good old days; they used mercury up to and past the point of salivation and did a lot of harm, bringing a good thing into disrepute and emphasizing the truth that *Sin is transgression* or *going beyond.*

Another filth disease, very, very common in our clinics, is the old fashioned *itch,* a disease so easily prevented and so easily cured that it is rightly considered a mark of filthiness to have it. The

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on-lookers express surprise and much concern for my welfare when they see me handle itch patients with such comparative freedom, but its close connection with dirt is shown by the fact that simply washing my hands with soap and water after doing so has kept me from taking it during all this time.

Various other skin diseases, the result of dirt, are very common, such as scalp eruptions, from the presence of lice and several forms of suppurating sores on other parts of the body.

A very important class of cases, more or less the result of want of cleanliness, comes in the form of severe eye disease. Cases of purulent conjunctivitis, ulceration of the cornea, and complete destruction of the eyeball come in with great frequency. Many of these started as simple conjunctivitis, often following measles or small pox, but after being rubbed a few times with dirty fingers, or more dirty handkerchiefs, they developed into uncontrollable inflammation, which, in too many cases has already done its destructive work ere the foreign doctor is consulted. Many, many eyes are lost in Korea that could have been saved by observing ordinary rules of cleanliness, as is well shown by the fact that a large number who do come at an earlier stage, recover quickly by the use of a simple boracic acid wash.

Under the class of filth diseases, I suppose we may mention the great prevalence of intestinal worms. It is astonishing what a demand there is for worm medicine, and as the efficacy of the simple little worm powder, or pill of the foreigner, becomes more widely known, the demand increases. While the little pin or threadworm is not unknown, it is comparatively uncommon, but the ordinary round worms and the tapeworm of thirty or forty feet long find a comfortable host in probably every Korean. One need not wonder at this after observing some of their methods of preparing vegetables. These they wash in drains running thro fields manured by human excrement and along the sides of the streets, so arranged as to receive the matter from their waterclosets, which contain not only large numbers of the worms, but are surcharged with the ova of the same. Besides this the wells are situated so as to receive the soakage from the same fields and drains so that the drinking water is probably thoroughly contaminated. A great many different conditions are attributed to the presence of these pests, but as we do not have the privilege of making autopsies to correct our diagnoses in case of death, many of our suppositions on this line may not be correct.

In the homeland, some of the most dreaded diseases, that are believed to depend upon bad drains, cesspools and densely populated districts for their existence, are diphtheria, ulcerative

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tonsillitis, scarlet fever, typhoid fever, and typhus fever, concerning which in Korea some observations will be in order.

Strange to say diphtheria is apparently rare, so much so that some physicians have declared that it does not exist. However I have seen four cases that in my judgment were undoubtedly diphtheritic, altho the evidence was clinical and not bacteriological. The first was a Korean child about three years old, living just inside the little West Gate of Seoul. When I first saw it, its throat was filled with membrane and it presented all the signs of diphtheria of a severe type. Under treatment it improved a little in some respects for twenty-four hours, but again grew worse and died the next day.

The second case was that of a Japanese girl about ten years of age who had laryngeal trouble, known as membranous croup. She coughed up a complete membranous cast of the larynx which is still in my possession. In spite of the relief obtained in this way, she succumbed two or three days after to the poison with which her system was already saturated.

A third case was that of a Korean woman of about thirty years of age who was brought to the hospital. I removed from her throat by forceps a piece of membrane the size of a penny, which had become loosened. She returned home and I did not hear what occurred afterward.

The fourth case, and the most doubtful, was that of a child living in the town of Chang-yun, that was suffering from severe croup. I watched it more or less for two days during which time there was no relief, such as might have been expected were there no membrane obstructing the passage. There was no exudation in the fauces and, as I left the town before further symptoms developed, I can give no further statement than that I believed at the time that it was a case of diphtheritic laryngitis.

On the other hand ulcerative tonsillitis is comparatively common, and, as at home, it generally yields to treatment without great difficulty. The Koreans speak of occasional epidemics of sore throat in which death is very common, but I have not seen any such epidemic here.

Scarlet fever has not come within the range of my experience since coming here, but, from descriptions given me by the Koreans, I believe it exists.

In a country where all the conditions supposed to be necessary for its development are so emphatically present as here, I have been greatly surprised to miss typhoid fever, but I cannot recall an undoubted case of that disease. In its place, perhaps, is a peculiar fever, which I do not care to classify as yet,

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or place under a foreign name, which is known to the people as Yimpyung. Unfortunately the Koreans do not differentiate very carefully and so we find several varieties of fever bearing this name, amongst which I have recognized typhus fever, malarial remittent fever, and this special variety to which the above name properly belongs.

This fever deserves further study by the foreign doctor, both clinically and scientifically. While it is nearly always to be found, at all seasons, there are times when it is especially prevalent, in fact epidemic.

During the last epidemic I saw many cases, but unfortunately had not the means of studying it carefully, and, since obtaining the means, the cases have been so scattered that I have not been able to study them with such exactness as would give definite value to my observations. However, I am inclined to the view that the real Yimpyung is either the disease known to the medical profession as relapsing fever, or, if not identical with it, is very closely allied to it.

It is characterized by sudden effervescence of fever, the temperature rising at once to 104° F. or even to 106°, the patient suffering from severe headache, backache, and pain in the limbs, very similar indeed to those experienced by victims of La grippe. As the disease progresses, the discomfort increases until about the sixth day, when the patient tosses about, pants for breath, and declares he is about to die, and indeed he looks very wretched. Unlike typhoid fever, the abdomen is not affected, and usually the bowel functions are not interfered with unless it be that they become constipated by the presence of the high fever. Some observers say that there is a definite rash to be seen, especially on the arms, but I have been unable to observe such with any degree of regularity, that is, in the form I am describing. Of course in those cases which belong to the typhus class, there is the definite typhus rash not only on the arms but on the body also. About the 7th day, if no complication sets in, just in the midst of the agony and while the patient is declaring himself about to depart, perspiration breaks out, which is often so abundant as to saturate his clothing and sometimes often the bed clothing also (if there is any) and, during the continuance of this, free bleeding from the nose nearly always occurs. Perspiration continues several hours, the temperature drops to normal, the pains cease, the pulse settles down and when you see the patient a short time afterward, he declares with joy, "I live again." During the next few days, he eats heartily, picks up his strength and departs.

Sometimes, however, complications set in, the chief of

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which is pneumonia, others being inflammation of the kidneys, heart weakness, and paralysis, and when death takes place it is nearly always from one of these, the frequency being in the order named. These may occur during the acute stage and interfere with the regular development of the symptoms, but I have generally seen them begin after the crisis in the original illness has occurred.

A peculiarity in the sequence is that in many cases there is a relapse which is apt to occur on the 14th day from the beginning of the first sickness, or even on the 21st day, and in a few cases, the relapse is repeated one or more times, tho this is not the rule. One attack of this fever does not confer future immunity. Foreigners living here, while not very liable to the disease, are not wholly exempt. I am told Mrs. Hardie of Wonsan suffered from the relapsing form of it four years ago, having, I believe, three attacks following one another. The only case I have seen in a foreigner was that of Dr. Irvin of Fusan, who also relapsed on the 14th day and afterwards suffered for a considerable time from its after effects.

It is mainly the victims of this and typhus fever that are cast out from their homes and left to die on the plains outside the city, altho I am free to say this is usually done only in the case of dependents. I think it is not often that the patient is deserted by the members of his own family.

Typhus fever is fairly prevalent amongst the poor classes at certain times. As I said, it is not distinguished from the ordinary Yimpyung by the people, except that they notice it as a more virulent type and are more afraid of it. It does not differ from the same disease as observed elsewhere, and is probably responsible for many of the deaths from so-called Yimpyung. In this connection I may mention a minor disease very common here called by people Momsal, which has many of the symptoms we are apt to attribute to taking cold, viz. headache, sore bones, and fever. It may last from one to several days and possibly accounts for a great deal of the lost time of our Korean servants.

O. R. AVISON.

(To be continued.)

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EVENTS LEADING TO THE EMEUTE OF 1884.

THE object of the present article is to call attention to events which, in my opinion, led up to and made possible the emeute of 1884. Some of them date back as far as 1866, to the terrible persecution and murder of Catholic priests and native Christians of that year. The attention of Europeans was first called to Korea in this way. Up to this time, China's suzerainty of the little kingdom had rested lightly upon her; but the persecutions changed all this, for China was asked for redress. The Tsungli-Yamen in Peking refused to accept any responsibility for Korea and disavowed all connections with this peninsula. China, however, at the same time, secretly warned the King that the French Government intended to despatch an expedition to punish her. This little incident was the wedge that sundered the rock of solidarity between Korea and China. This was the beginning of the Korea-Chinese tangle; this was the commencement of Korea's suspicion of her protector's strength or willingness, for which she had paid a tribute for nearly 500 years.

It is not necessary to speak in detail of the French fiasco of 1867 and the failure of the naval expedition under Admiral Rozé. Suffice it to say that after the Koreans had resisted the naval demonstration, they not unnaturally began to believe in their own importance, and, by some at least, China's advice was ignored and her might discredited.

This feeling was further heightened by the burning of the ill-fated American Schooner, "*The General Sherman*" and the massacre of her crew off the city of Pyeng Yang. This also happened in 1866. The destruction of this schooner led to the American naval expedition, or demonstration, in 1871 under Admiral Rogers. The French expedition had some excuse. It was a punitive measure, organized as quickly as circumstances would permit. But the American invasion of Korea was a cold-blooded scheme, carefully matured and calculated; several years elapsed between the two expeditions; the Americans had the French disasters before them and there is therefore no excuse for the failure and humiliation they received at the hands of the Koreans.

That these several successes against foreign invasions would have turned the heads of a wiser and more prominent people than the Koreans may readily be acknowledged, and the natural effect was the loosening of the bonds of allegiance binding Korea to China. China was not slow to notice this and she

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began to look around to establish a footing in Korea so as to have the peninsula under safe keeping. To this end, in 1875, Commercial and Trading Regulations were made between the two countries and a Commissioner or Superintentent of Trade was sent to Korea. He made his head-quarters in Seoul. It was thought this would draw Korea closer to China as well as counteract anything that might be attempted by the Japanese, who had made a treaty in 1874 and established the port of Fusan as their point of trade. China also thought that the presence of her Commissioner in Seoul would counterbalance the interest Russia had shown in 1867.

Notwithstanding her precautions, China found that there was some dissatisfaction among the Korean nobles and consequently they came to the point—brought on by the Russian scare in 1880—to induce the King to open his country to general foreign trade and treaties with western powers. She probably thought this would keep her relations intact, while the ambitions and rivalries of the Treaty Powers would be a sufficient protection, and at the same time be a check to the ambitions of one or two single nations *i. e.* Japan and Russia. In this way a new chapter was added to Korean history.

China, or perhaps more correctly, Li-Hung Chang, in order to promote his own ends, favored the idea of having Korea conclude a treaty with the United States and to that end encouraged Commodore Shufeldt, who was commissioned by his Government to make a treaty with the Hermit Nation But the sagacious Viceroy seemed to have overlooked the natural consequences a treaty with a foreign power would necessarily involve. However, negotiations were allowed to be commenced and in 1882, Korea made a treaty with the United States, followed soon by the European nations. Representatives were sent to Washington, and the men interested in the treaty formed the nucleus of the Progressive party and prepared the way for the emeute of 1884.

Korea's new attitude towards foreign countries was not altogether satisfactory, either to herself or to the Treaty Powers. The treaties signed were not on a healthy basis; the interest and intercourse between Koreans and foreigners had an unwholesome effect, destroying in some instances the little merit the native officials possessed. On the other hand it is well known that some foreign nations were ready to assist those who favored what have been styled progressive ideas. The western nations found they had made a treaty with a kingdom subject to the orders of China; they found the Celestial Empire looking upon Korea as a part of its vast domains, all of which tended to complicate affairs.

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Before finally coming to the emeute of 1884, one more event must be mentioned. I have already said that in 1882 treaty negotiations were begun between the representatives of the United States and those of Korea and that this was aided by the policy of China, and with that Empire's sanction. Korea was allowed a free hand, seemingly, and some of the nobles who were appointed to carry on the negotiations conceived the idea that Korea was already independent; that they themselves were Radicals and had to assume the leadership of the progressive party and that the interests of Korea, so far as foreign nations went, were their special charge. Whether they were actuated by the purest motives or by the more ignoble one of elevating themselves, at the expense of others, above the family of the Queen, may perhaps be an open question.

No sooner were negotiations on the basis of the independence of Korea well under way, than China seems to have awakened to the fact of having blundered in having permitted Korea to assume an independent attitude towards foreign nations, due to her disavowal, on previous occasions, of any responsibility for the misdeeds of Korea. The attempt was made to have a clause recognizing the suzerainty of China inserted in the American treaty, but Commodore Shufeldt promptly rejected it. This was a sore disappointment to China and she adopted another policy, which, while it did not lead exactly to the desired point, gave color to the claim that Korea was still under the protecting wing of China. The Korean Government recognized this claim and continued to send the yearly tribute.

The outbreak in July, 1882 (the 14th if I am correct in my data) was no doubt caused by this change of policy on the part of Korea. The insurrection seemed to have been headed by the Tai Won Kun and those like him who were dissatisfied with the policy of opening the country to foreign intercourse. They may also have been, consciously or unconsciously, influenced by the growing power of the Queen, but opposition to the foreign policy was the pretext for the outbreak. The insurrection, however, was not strong enough and failed of its purpose, turning in the main against certain members of the Japanese Legation of whom about fourteen were killed. The rest fled to the coast and escaped.

The Queen herself was also in danger of her life. The plan was to poison her, but thro the assistance of Prince Min Yong Ik, who disguised himself as a priest, she escaped safely to the North Mountain where he placed her in a secure place and where she remained in hiding.

These events were partly anticipated by China. By the

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beginning of August of this year, a force of 5,000 soldiers was despatched to Korea, landing at Masampo about eighteen miles southeast of Chemulpo, as the crow flies, and some forty miles over land from Seoul. Why Masampo was selected by China rather than Chemulpo is one of the many mysteries of Chinese diplomacy or strategy, incapable of appreciation by Europeans.

I was at this time connected with the Chinese Merchant Company whose steamers brought all the troops, arms, ammunition and provisions to Korea and landed as stated above. It is due the Chinese to say that the supplies sent over were so scanty as to give one the impression that the troops were expected to obtain their supplies as best they could. After camp was established, some 1,500 soldiers, under the command of General Yuan, marched to the Capital and took up their quarters.

The insurrection of 1882 may be said to have been merely a passing shower in the political sky of this kingdom. It lasted about three days, long enough however for the Tai Won Kun to get hold of the reins of government. A number of officials both of the Min and other clans were killed, as is usually the case in a country like this; some sought safety in the mountains, some crossed the frontier into Manchuria and Siberia, while a few got to Japan by way of Fusan. Of the last were Kim Ok Kiun and Soh Kwang Pom.

It is safe to presume that the Japanese Representative in Seoul before the outbreak in July, sympathized with the spirit and aims of the leaders of the progressive party. Some fourteen Korean youth had been sent to Japan to receive military instruction and the plan was to bring over from Japan instructors for the Korean army.

The Japanese Government also sent troops to Korea. About 700 were landed at Chemulpo. Of these 200 were sent to Seoul as a guard for the Legation. After remaining in Chemulpo a few months, the garrison left for Japan. Kim and Soh again returned to Korea; the first, coming in disguise, entered the Capital, but, finding that the king was under the custody of the Tai Won Kun, did not venture to tarry long and returned to Chemulpo. Shortly after this the Chinese inveigled the Tai Won Kun on board one of their men-of-war at Chemulpo and while enjoying tiffin, quietly weighed anchor and steamed off. The force in Seoul was increased to 3000 men; Chinese military instructors were called, and Koreans were overawed for the next few years all with the natural result of much plotting and conspiring on the part of the progressive leaders against the government which was composed mainly of the Min party.

F. H. MÖRSEL.

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SANSCRIT IN KOREA.

THE Buddhist volume from which these characters are taken, representing the sounds of the Sanscrit alphabet, bears date Kien Sung, forty-two years A. D. 1778. But the work itself has a much greater antiquity; the author records in the preface that the present volume is a revised edition of an old compilation by the former abbot, under whom he had the good fortune to be early trained in the language and history of Sanscrit and Buddhism.

Internal evidence in respect to the form of Korean letters employed in this volume to represent the sound of *t* final, shews that this transliteration into Korean of the Sanscrit and Chinese Buddhist Ritual must have been first made some time towards the close of the XVth century, or soon after the invention of the Korean alphabet. Further evidence is also furnished by the use of certain Korean letters intended to differentiate between the gutturral, palatal and cerebral sounds of the Sanscrit *n*. Two of these letters early disappeared from common use and are now found only in old Korean transliterations of Sanscrit used by priests when learning the Buddhist Ritual.

The Sanscrit alphabet, as explained in this volume, corresponds exactly with that found in any modern grammar of the language both in respect to the actual form of the letters and in regard to their classification into gutturals, palatals &c. This identity is so patent the "he who runs may read." The priests, however, while fully equal to the pronunciation of each Sanscrit letter, (full instructions are given as to the true sounds), were unequal to the proper functions of the alphabet. They were trammelled and hampered by their use of Chinese ideographs where each character is both a word and an idea. They accordingly modified the Sanscrit letters, combining them into syllabary form consisting of a single vowel sound or a vowel and one or two consonants conjoined.

At the same time the necessities of the Chinese brush (with

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which characters are written in China), instead of the Indian reed, forced the priest to so modify the Sanscrit letters as practically to evolve a new alphabet or script peculiar to Korean Buddhism but afterwards accepted and adopted by Japan.

Apart from the interest, historical and otherwise, regarding the introduction of Buddhism and Sanscrit into China, (generally conceded as having occurred during the second century B. C.), this volume supplies the key to the original sounds of Chinese, and opens up a wide field for investigation and research by Sinologues regarding the loss of the four final consonants, *k*, *m*, *p* and *t*, from the modern Mandarin of Peking and the Court. The question is complicated by the many dialects spoken in China, but the consensus of opinion among scholars agrees in assigning the Cantonese reading of the Chinese Classics as being nearest to the true pronunciation of the Chinese language as originally spoken in N. E. China, the home of Confucius and the early sages. The Korean pronunciation of Chinese runs on all fours with the Cantonese, except in the use of one letter, viz. *t* final of Cantonese is *l* final of Korean. Seeing, however, that Korean linguistic capabitities are fully equal to the proper enunciation of both *t* and *l* when final, occurring as they regularly do in their native vernacular, the presumption naturally follows that *l* final is the true sound of the Chinese original and is found as a final in the Shanghai dialect, whereas the Cantonese are unequal to the use of *l* when final, being only used as an initial sound.

The Korean transliteration of the Chinese character must therefore he accepted as correct and authoritative for the pronunciation of Chinese soon after the introduction of Buddhism (2nd century B. C.); but already at that period, *t* had taken the place of *l* final, as may be seen in the word (秋) herein read "syout," instead of the regular Korean sound "syoul"—the modern pronunciation is "shu."

As regards the Chinese characters used for the Sanscrit alphabet sounds there are three lists for the vowels; but the second and third list are almost the same; the trill sounds of *r* and *l* are differently represented.

For consonants, however, the ideographs employed vary considerably. In the list 1, 2, 3, and 4, the Chinese is read *ka*, *kha* &c. in accordance with the actual Korean pronunciation of these characters without finals, as shewn by the Korean transliteration accompanying the original in the Buddhist volume. In list 5 final *k* appears, the Chinese being pronounced *kah*, *khah*, &c; and in list 6, final *m* appears, i. e. as *kam*, *kahm* &c. following in each case the correct Korean pronunciation.

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Regarding the four characters 誐俀拏那, there is a special explanation that the Korean transliteration should indicate a nasal sound, *n* and *ng*, as the initial corresponding to the variations of the Sanscrit sounds of *n*.

The first transliteration of Sanscrit into Chinese dates from A. D. 60; and at this time *l* final existed and was used where now we find *t* final in Cantonese. The revival of Sanscrit transliteration occurred in A. D. 670 but by that period a euphonic change had taken place and *t* final was used for *l* final. Dr. Edkins in his learned work on Buddhism conjectured the existence of *l* as a final, as may be seen in his suggestions to explain the transliteration of the Sanscrit word "Karma" (cause) which he found read *Kat-ma* in the Chinese.

The conclusion I have come to regarding finals is to accept the Korean pronunciation of Chinese ideographs as nearest the original sounds of Chinese while the Shanghai and Ningpo dialects preserve the original initial sounds. This is fully borne out by comparing these Sanscrit transliterations as also by a reference to the Japanese sounds of Chinese. In this connection I would call attention to the regular interchange in Japan and in Shanghai of *n* as a final for *ng* in Korean, Canton and Mandarin pronunciation of Chinese.

Many Korean words in the sheets of the Sanscrit, Chinese and Korean transliterations now enclosed are prefixed by dots. These dots are not usual in Korean but are merely employed as special diacritical marks to assist the student towards the true pronunciation of the Sanscrit original.

Chinese Characters used in Buddhist books to explain and represent the sounds of the Sanscrit Alphabet, the opening sound of the Chinese ideograph being taken to represent the Sanscrit.

VOWELS.

a	阿	遏	阿	ai	愛	愛	愛
á	啊	阿	阿	o	汙	鄔	鄔
i	伊	壹	壹	au	呀	奧	奧
í	咿	翳	翳	ri	里	哩	梨
u	烏	嗢	嗢	rí	哩	梨	栗
ú	嗚	汚	亏	lri	梨	魯	哩
e	曳	伊	伊	lrí	喠	盧	籬

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Gutturals.

k	迦葛葛箇各紺	gh	伽竭竭伽噱鉗
uh	佉渴渴珂恪轗	n	仰誐　　誐
g	誐吶吶俄嚏岩		

Palatals.

é	左拶拶佐作昝	jh	社嵳社醝昨暫
ch	差擦攃蹉錯滲	n	囔俛　　俴
i	惹惹惹惹嗡荏		

Cerebrals.

t	吒哳吒吒啄詁	dh	茶茶茶蛇著湛
th	侘託託託逴覘	n	曩拏　　拏
d	挐疤疤拏搦罥		

Dentals.

t	多怛怛多怛擔	dh	馱達達陁鐸澹
th	他撻撻侘托睒	n	娜那　　那
d	那捺捺儺諾南		

Labials.

p	波鉢鉢波博絆	bh	婆婆婆槃薄畔
ph	頗癹癹玻粕泮	m	莽摩　　摩
b	摩末末麼莫曼		

Semivowels.

y	野耶耶夜藥焰	l	攞羅羅邏洛藍
r	囉囉囉囉犖囕	v	縛縛縛縛縛鑁

Sibilants.

s′	舍設設舍爍閃	s	薩娑薩娑索糝
sh	沙沙沙嗄沙釤		

Aspirates.

h	賀訶訶欥郝憾

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Transliteration of the Korean text in the annexed extract from the Buddhist volume.

Known as
眞言集

no	toa	ra	sa	jya	ra
ta	ja$_{o}$	ka$_{o}$	ra$_{o}$	na$_{o}$	syei$_{o}$
nya$_{o}$	pa	ka	nyei	k'a	ma
mo	jăra$_{o}$	kka	ra	jya	ryei$_{o}$
ryei	pa	ta$_{o}$	ta$_{o}$	na$_{o}$	nări
tta	ta	nga	sal	sya	tyei$_{o}$
ra$_{o}$	ka$_{o}$	ra	pa$_{o}$	sa	jya
sal	ra	sa	pa	na$_{o}$	tyei
pa	tăna$_{o}$	mărik	yok	po	tto
mi	ch'a	sa$_{o}$	sa$_{o}$	ni	pyei
nya$_{o}$	tăra$_{o}$	ra	ra	ta	po
sal	siug	tăna	na	man	phyei
pa$_{o}$	hhu	kyei	tti	na	ryei
pa	tăna$_{o}$	to	man	ka$_{o}$	pyei$_{o}$
sa	syout	ma	na	pak	ngan
tări$_{o}$	ttyei$_{o}$	ni	man	sa	tyei
sal	tan		ni	kări	po

J. Scott.

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THE KOREAN ABROAD.

LETTER I.

(Translated by T. H. YUN.)

Dear Editor:

The following three letters were written by Mr. Kim, (tho this is not his name), a member of the late Korean Embassy to Russia, to his cousin in Seoul. Thinking that the first experience of a Korean abroad might interest some of your readers, I asked permission of the recipient of the letters to publish them. Thanks to his public spirit, he granted my request on the reasonable condition, that I should omit every thing, either private or otherwise, which the public at large may well be ignorant of. The letters are in Chinese. I have made a very free translation of them rendering the terms and style as foreign as possible, While to me belong the merits or demerits, (mostly the latter) of the translation, respectfully do I decline to be responsible for Mr. Kim's opinions.

T. H. Y.

TRANSLATION.

New York, May,—1896.

My dear Cousin:

My letter from Shanghai—have you received it? Mountains and seas separate us so far one from another that when I mail a letter to you, I never feel sure of its destiny. Therefore, don't you be surprised, O my cousson, if my letters are few and far between—like showers in a dearth.

Our trip between Yokohama and Vancouver took just twelve days. The voyage was delightful, at least to those who love the sea, but boring enough to me who take a voyage, as I take any other necessary evil, be it medicine or matrimony.

One of the trials I have experienced since I left Seoul is to accustom myself to the food and manners at a foreign table. For the first few days I could not eat anything, as it requires considerable skill to handle knives and forks—the relics of old barbarism—without cutting your lips, pricking your tongue and dropping pieces of meat &c. all over your dress. With what a tender recollection do I tell you of the exquisite anguish I experienced the first time I took my seat at table amidst ladies. By way of explanation, I

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must say here, that, according to foreign custom, ladies do sit at table with gentlemen. The same custom allows ladies to talk at the table and I assure you, they *do* talk.

Well, either because my strange costume attracted attention or because I am good looking, (which is more likely), no sooner did I assume my seat than were fixed on me several pairs of beautiful feminine eyes, some blue, some gray, some violet—in fact, in my utter bewilderment, I imagined I saw all the colors of the rainbow there. I didn't know what to do with my hands. Never before felt I so keenly the sharpness of "Araisso's" remark that hands are handy things, but they are hard to be handled when one gets embarrassed. Yet I had to do something, so I took a knife in one hand and a fork in the other, tho there was nothing on my plate. I blushed like a maiden and internally wished, in vain, that I were comfortably squatted on my warm floor in my own room. Just then a waiter handed me a menu, a list of food written in French, in order, "Araisso" tells me, to cover a multitude of sins of bad cooking. As for me, the list might just as well have been written in Latin or English, or any other outlandish language, as in French. All this by the way.

I pointed to something on the menu. The waiter smiled and came back with a cup of hot coffee. Holding the knife in my left hand, with the right I took a spoonful of what I thought to be sugar. Stirring the beverage well, I took a good mouthful of it—and I found out too late that the white thing I took to be sugar was really salt. Happening to look up, a meaning glance and smile darted around the table. I knew what it all meant, but I behaved as if nothing extraordinary had happened. I saw now the safest way out of the difficulty was to imitate others. Noticing that my neighbors were spreading a yellowish white substance on pieces of bread, I supposed it to be honey and taking a good lump of it, I put it into my mouth. O horror of horrors! there was no honey about it. English call it butter and to my latest hours no butter shall get me again. However, I swallowed the supposed honey with composure, and collecting all my courage, I pointed once more to something else on the menu. This time I was glad to see the waiter bring me a plate of something very decent—hot cake as I afterward learned from my friend, "Araisso." Not knowing exactly what it was and noticing some one flavoring something with sauce, I too proceeded to season my something with sauce, salt and pepper. I was just going to complete the seasoning process with some mustard, when our Minister said to me accross the table. "Kim, stop, that's cake!" Fortunately most people had left the table and I left the well seasoned cake, the famous coffee and the infamous butter without being much noticed.

In this connection I may tell you how I liked a concert on board the ship. A concert is an entertainment where some sing, some dance, some play on pianos, and some do all these together, while spectators sit or stand and clap their hands, One evening I was in my berth in the disagreeable state of being neither sick nor well trying to read my Chinese "Guide around the World" from which I shall give some extracts by and by. Hearing the sound of music and of applause, I crawled out of my cabin and made my way to the saloon whence the sound came. I got there just in time to hear the last notes of a piano duet. I liked it very much. Then two tall gentlemen stood up and in a shaking voice that suggested ague, bellowed out some thing very long and very high, seemingly to the delight of the audience who clapped their hands with all their might. I confess, I enjoyed the sound of clapping hands better than the shaking voice of the gentlemen, this for the simple reason, that I can understand how one may produce sound by striking one palm against another, but, how two strong and sensible men should shake and roar and call it singing—this I can not comprehend. Seeing "Araisso"

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clapping his hands too, I asked, "Do you know or enjoy what they sing about?" "No," said he. "Well, said I, what are you clapping your hands for then?" "Because other folks do so," was the simple answer.

After this a sweet little girl scarcely eight years old came on the scene. She sang, she danced, she joked, she panted. I was sorry for the child. I have already seen enough of Western civilization not to realize the evils of the Korean custom of confining girls to their rooms. But to expose a delicate child to the full blaze of a promiscuous public gaze maki g her a thing of show, developing in her immature mind the dangerous passion for notorietv—why, I call this carrying a good thing too far where it ceases to be good.

The steamer we were on is about 500 feet long, and over eightv feet wide Fully intending to describe to vou the wonderful mechanism of this palace on waves, I visited the engine room. But a glance at the complicated affairs of rods, pistons, cranks, wheels and a host of other unknowable things, convinced me that the less I talked about them the wiser I would be. I can tell you one thing, however, without fear of contradiction that the steamer is moved by means of steam and that, if "Araisso" informs me aright, steam was first *invented* by an Englishman named James Watt by means of a tea kettle.

We stopped a day in Vancouver, a lovely Western port of British Columbia. The overland journey thro Canada was on the whole delightful to me. Mountains and prairies over which the splendid train sped along at the rate of from 100 to 120 li an hour, was a novel experience to me. Just think, my dear cousin, one of these cars might carry us from one extreme of Korea to another in a day and that without any quarrel with chair coolies and pack-horses and pack-horse drivers. Yet, as things now go or rather *stand* in our beloved land, it takes over ten days between Seoul and Fusan.

We are now in one of the finest hotels in New York. The hotel is eight stories high containing hundreds of rooms furnished in the most modern style of luxury and comfort. The building is in itself a world. You can talk with every body in the town thro telephones right in the hotel. You may send telegrams all over the world without leaving the ground floor. Post office, book stores, news-papers all in the hotel. What surprises me most is that all these establishments giving satisfaction to all comers are managed without a crowd of "chusas" and "runners." A Korean inn can give you no more idea of an American hotel than a Korean sedan chair, the idea of a palace car.

I refrain myself from writing you anything about New York,—because three days are too short a time to get an adequate idea of the wonders of this emporium of commerce—the Suspension Bridge, the Herald and World Offices, the Central Park, the omnipresent and omniscient, reporters &c., &c. A detailed account of these I shall postpone as I have to copy them from my guide.

Perhaps the greatest sight in New York is the rush and crash which reign everywhere—in streets, in shops, in studies. In fact every thing runs fast here except the waiters in a fashionable hotel. I have come to the conclusion that there are two ways of starving one's self—one is to have nothing to eat at all and the other is to wait on the waiters in a "swell" hotel.

You see already that I have undergone considerable modifications in my views on things foreign. Take the food, for instance. When one has learned how to handle knives and forks and to use salt, sugar, pepper and sauce in their proper places and proportions, foreign dishes are quite palatable. The foreign dress is after all not so bad as I used to suppose. I think that after our style of dress the European costume comes next in utility and beauty.

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European and American ladies are very pretty. "Araisso" thinks that there are more beautiful women in America, for instance, than in Korea, which does not mean anything because America is so much larger than our country. I do believe, however, an American or European lady has all the qualities which go to make beauty—silky eye lashes, large eyes of every shade of color, well shaped and well defined features, a fair complexion and a slender waist. Some say, by the way, this slenderness is produced by means of whale bone, hooks, pulleys, cords &c., but this I don't believe especially after having seen in a museum the skeleton of a whale.

I wonder what my mother will say about this change of my opinions. Shall I close this by appending a recent letter from my mother warning me against being "spoiled?"

"Dear boy! I hear that foreigners don't use rice. I can't imagine how anybody could live without eating 'pap' three times a day. When I think how hungry you must be on cakes made of some kind of flour, I can neither sleep nor eat. Don't you, even for fun, put on foreign clothes. O how ugly a foreigner appears in tight black trousers looking like a pair of walking stilts. My son, I hear that Korean youths who go abroad contract the bad habit of smoking cigarettes, instead of our long pipes and of loving foreign costume despising the "topknot," and the beautiful Korean dress and hats of liberal dimensions. I cannot explain this change of heart otherwise than by supposing that when a Korean goes abroad, foreigners give him a certain medicine to compass the change. It seems but natural that foreigners should desire us to adopt their modes of dress, because the comeliness of our costume hurts their pride. They say many a foreigner remains a life long bachelor: No wonder! What girl would marry him so badly dressed?

"Once in the province of Kang-kei, a foreign gentleman came to see your father. He wanted to take our pictures. Because your father insisted on it, I consented to have my picture taken. Seeing me, the foreigner offered to shake hands with me; but I was so scared that I left the hall; photography or no photography, and I was sick four days afterward. Remember all this, my boy, refuse to take the heart changing medicine and come back to me soon unchanged in taste and dress."

Your affectionate Cousin,
I. J. KIM.

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EDITORIAL DEPARTMENT.

THE AGREEMENT BETWEEN RUSSIA AND JAPAN.

THE event of the past month was the publication of the Memorandum made between the Representatives of Russia and Japan in Seoul on the 14th of May, 1896 and the Protocol signed at Moscow, June 9th, 1896, by Prince Lobanow and Marquis Yamagata. We are enabled, thro courtesy extended to us, to publish authorized copies of these two papers. In reading these documents it is well to remember the disturbed condition of Korea at the time they were signed. The king was secure under the Russian flag; the "righteous army" was marching thro the country robbing the people and burning their towns; there were possibly 3000 Japanese troops in the country; Japanese travelling in the country either on business or otherwise were assaulted and in some instances killed; the soldiers were ready to avenge the death of their countrymen. At this critical period, the Representatives of the two great powers came to an amicable agreement in reference to affairs pertaining exclusively to themselves. It has been remarked that the King of Korea was not consulted in these matters, to which the sufficient reply perhaps is there was no occasion. We refer specially to the Memorandum.

Incidentally the independence of Korea is recognized; the necessity for carrying on reforms is admitted in the recommendation "to His Majesty to appoint liberal and moderate men as Ministers and to show clemency to his subjects." We trust the Korean Ministers of State will appreciate the importance of these recommendations and will now, on their part, seek to discharge their obligations as well, as it seems to us, the Representatives of Russia and Japan, in a critical period, discharged theirs.

MEMORANDUM. (Copy).

The Representatives of Russia and Japan at Seoul, having conferred under the identical instructions from their respective governments, have arrived at the following conclusions:—

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I.—While leaving the matter of His Majesty's, the King of Korea, return to the Palace, entirely to his own discretion and judgment, the Representatives of Russia and Japan will in a friendly way advise His Majesty to return to that place, when no doubts concerning his safety there could be entertained.

The Japanese Representative, on his part, gives the assurance, that the most complete and effective measures will be taken for the control of Japanese soshi.

II.—The present Cabinet Ministers have been appointed by His Majesty from his own free will, and most of them held ministerial or other high offices during the last two years and are known to be liberal and moderate men.

The two Representatives will always aim at recommending to His Majesty to appoint liberal and moderate men as Ministers and to show clemency to his subjects.

III.—The Representative of Russia quite agrees with the Representative of Japan that, at the present state of affairs in Korea, it may be necessary to have Japanese guards stationed at some places for the protection of the Japanese telegraph line between Fusan and Seoul, and that these guards, now consisting of three companies of soldiers, should be withdrawn as soon as possible and replaced by gendarmes, who will be distributed as follows; fifty men at Tai-ku, fifty men at Ka-heung and ten men each at ten intermediate posts between Fusan and Seoul. This distribution may be liable to some changes, but the total number of the gendarme force shall never exceed two hundred men, who will afterwards gradually be withdrawn from such places, where peace and order have been restored by the Korean government.

IV.—For the protection of the Japanese settlements at Seoul and the open ports against possible attacks by the Korean populace, two companies of Japanese troops may be stationed at Seoul, one company at Fusan and one at Gensan, each company not to exceed two hundred men. These troops will be quartered near the settlements and shall be withdrawn as soon as no apprehension of such attack could be entertained.

For the protection of the Russian Legation and Consulate, the Russian government may also keep guards not exceeding the number of Japanese troops at those places and these will be withdrawn as soon as tranquillity in the interior is completely restored.

(Signed) C. WAEBER,
Representative of Russia.

(Signed) J. KOMURA,
Representative of Japan.

Seoul, May 14, 1896.

PROTOCOL. (Translation).

The Secretary of State, Prince LABANOW-ROSTOVSKY, Foreign Minister of Russia, and Marshal Marquis YAMAGATA, Ambassador Extraordinary of His Majesty, the Emperor of Japan, having exchanged their views on the situation in Korea, agreed upon the following articles.

I.—For the remedy of the financial difficulties of Korea, the governments of Russia and Japan, will advise the Korean government to retrench all superfluous expenditure and to establish a balance between expenses and revenues. If, in consequence of reforms deemed indispensable, it may become necessary to have recourse to foreign loans, both Governments shall, by mutual concert, give their support to Korea.

II.—The Governments of Russia and Japan shall endeavor to leave to Korea, as far as the financial and commercial situation of that country will

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permit, the formation and maintenance of a national armed force and police of such proportions as will be sufficient for the preservation of internal peace without foreign support.

III.—With a view to facilitate communications with Korea, the Japanese Government may continue to administer the telegraph lines which are at present in its hands.

It is reserved to Russia [the right] of building a telegraph line between Seoul and her frontiers.

These different lines can be repurchased by the Korean Government, as soon as it has the means to do so.

IV.—In case the above matters should require a more exact or detailed explanation, or if subsequently some other points should present themselves, upon which it should be necessary to confer, the Representatives of both Governments shall be authorized to negotiate in a spirit of friendship.

(Signed) LOBANOW. YAMAGATA.

Moscow, June 9, 1896.

The Korean Minister of Foreign Affairs, in acknowledging the receipt of the Memorandum and Protocol from the Japanese Minister in a carefully worded reply, took occasion to "observe, however, that as my Government has not joined in concluding these two Agreements, its freedom of action as an independent Power, cannot be restricted by their provisions."

Official Corruption.—There is an alarming increase, the last several months, in official irregularities, if we may judge from public and private reports For example, the citizens of So-heung, an important magistracy, 120 miles north of the Capital, were troubled with the misrule of "five underlings" of the Magistrate who during the last five years collected $14,000 illegal taxes from the people. Two years ago, when reforms were introduced, the people thought they saw their opportunity for redress and laid their grievances before the Minister of the Home Department. The five men were arrested and brought to Seoul. In some way they managed to get back again and to renew their work, but the populace followed them and succeeded in having a Commission appointed by the Governor. The Commission found the complaint of the citizens well founded and the five men were ordered to disgorge the insignificant sum of $14,500. The Governor paid $4,000 to the Government, $1,800 to the people, and $2,700 "went to some unknown party." The citizens naturally were not satisfied and complained, but the Governor "arrested the petitioners and placed four of them in jail," where they spent the winter, its seems.

"A Traveller's Observation in the Interior" as published in *The Independent*, is that "no one who lives in Seoul can have any true conception of the state of the more remote portions of the country;" that the nearer one gets to the "outlaws" the more

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convinced he is that outlaws "surround and run the Magistracies."

From another district, a petition comes stating that the tax for the runners at the yamen was abolished two years ago. "But recently the old taxes are levied again and the underlings have increased ten times more than ever before."

A student of a prefectural Confucian School died twelve years ago and generously donated two acres of ground to the School. This was commendable. Five years later, the School Board claimed 340 acres from the neighboring farmers, whose protests were not heeded, until a few years ago. The usurped ground was returned, "but lately the School authorities again claim the lands by saying that the action of the Home Department of that time is not worth anything to-day." The farmers are beaten, both old and new deeds are taken away and they are forced into the surrender of their fields.

The Governor of South Chulla comes out in our morning contemporary and says he has done his best to "stop the practice among the Magistrates of collecting illegal taxes from the people," but confesses he has met with "small success." One Magistrate "appropriated $2,600 of the Government revenue." The Governor says he reported it to the Department in Seoul and complains that it was "pigeon-holed there."

We might cite more instances but these will answer for our purpose, which is to show that the reaction to which we referred several times in past issues has not yet reached its limit. We are reminded, in citing these cases, of the remark made by Mrs. Bishop in one of her lectures last winter in this city that there seem to be two classes in Korea,—"the robbers and the robbed." The latter class received substantial relief, as is almost invariably mentioned in their appeals, two years ago and they desire nothing more than the enforcement of the laws then enacted. The first class are interested to have those laws abolished or made ineffective. They profess great concern about "the prerogatives of the Throne" and a strict observance of "the ancient customs." All this is be perfectly natural and should not surprise any one. Nevertheless the people had a taste of comparative freedom, the laws were published, they gave satisfaction and now they will probably be more restless when the laws are flagrantly violated, as they have found a way to reach the public thro the press, and the agitation will not cease. We indulge the hope that the attitude of Russia and Japan, as made public recently, will aid in suppressing the men who look upon office as a means of enriching themselves at the expense of innocent people, and in bringing into prominence men with liberal views of government.

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Against Missions in Asia.—There are some papers published in the East in which, with a kind of chronic regularity, we see statements against Christian Missions. Old straw is thrashed over with the greatest zest, not to say enthusiasm. True it might be said, as is sometimes affirmed of politicians, that truth is garnered with their wonted frugality and fiction dispensed with lavish prodigality. We heard, some time since, what appeared a new argument, and we submit it for the calm consideration of those who think differently from us on this subject. A faithful, and for aught we know, sincere believer in the teachings of Confucius had a "disciple" who began to attend religious services. He may at first have come to "see," but he also "remained to pray." His "teacher," hearing that the "disciple" had accepted the new doctrine, exercised that authority so generally and universally exercised by the *literati* here and called him to account. He obeyed the summons and as he stood in the presence of his master the latter spake thus.

"Art thou not my disciple?"

"I am."

"Art thou a believer in this new doctrine?"

"I so believe."

"Dost thou know what thy 'holy writing' saith?"

"My knowledge is limited, I beg to be instructed."

The Master then referred to the travels of Paul, the apostle, where it is recorded that "they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia" "Here is a direct prohibition to preach in Asia and the work of the 'pastors' and 'teachers' is all wrong and contrary to their own Scripture."

"Again," the teacher continues, "in the days of the Son of God, thousands of men were fed with a few loaves of bread and a few fish. The 'missionaries' in these days are unable to do what they affirm their Master did, consequently they have deteriorated and their teachings are unworthy of credence or acceptation."

"Now look at our doctrine. It is to-day exactly the same that it was the day when the great Sage first proclaimed it; the Five Relations remain and the civilization of our country shines with the same splendor it did when the Great Learning was first formulated."

The "disciple" failed to see the "splendor" of the civilization of his country and refused to be convinced by the argument —overpowering tho it was. The wrath of the "teacher" waxed hot and he said with emphasis.

"Begone, thou art no longer my 'disciple,'"

"I depart."

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The Seoul-Chemulpo Railroad.—The work on this the first railroad in Korea, was officially begun at a cutting about two miles out from Chemulpo on Monday, the 22nd, instant, at nine o'clock a. m. Governor Ye Cha Yun, who is also Commissioner of Railroads, went to Chemulpo to be present at the beginning of the work, as did also Dr. H. N. Allen. It is expected that a formal celebration of this important event may be held later on, after the arrival in Korea of Mr. Morse. On Monday Mr. Carley, the engineer in charge, and Mr. Townsend, had fifty picked coolies on hand, with American wheel-barrows, shovels, and pick-axes, and after Governor Ye Cha Yun and the Mayor of Chemulpo with other Korean officials and the foreigners present had each thrown a shovel full of dirt, the coolies were turned loose and soon fell to work properly, after turning a few somersaults over the wheel-barrows, which had a way of suddenly stopping while the coolie was still bent on going ahead. As in launching a ship, the usual bottle of champagne was sacrificed to the success of the New Departure. Photographs were taken after a beginning had been made and the work begun in earnest. An increasing force of coolies will be employed from day to day as they learn the work and Korea's first railroad may be considered to be well under way. Owing to the limited time left for beginning the work, no invitations were issued for people to be present on Monday, as a formal celebration is expected to be held later on. Monday there were present, besides those mentioned above, Mr. Deshler of Townsend & Co. and Mr. Laporte of the Korean Customs, the chief Korean merchants and officials of Chemulpo, and hundreds of Koreans.

The Embassy to Europe.—This consummation which has long been "devoutly wished," but which has been repeatedly thwarted, seems to have at last been effected. There seems to be considerable hope of its getting further than Hong Kong which has heretofore been the "sticking-point." Such an embassy must mean much for Korea every way. The distinguished rank of the Ambassador and his introduction to European Statesmen thro his Embassy to Moscow at the time of the Coronation of the Czar both tend to insure the success of this diplomatic venture. Korea is without doubt looked upon in Europe as an important factor in the future history of the Far East and we may expect to hear that Ambassador Min Yong Whan has met a brilliant reception in the Courts of Europe. The following is what our contemporary says of the Embassy and we join our best wishes for its success.

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"Korea intended on three different occasions, to send an Envoy to the Courts of the Treaty Powers in Europe; but on some account she could not accomplish it until last year when this Government sent a representative to the Russian Court, at the time of the coronation of their Majesties the Czar and Czarina. However, for the last seven or eight years, Korea has maintained Legations at Washington and Tokyo. For the first time Korea sends her Minister to European Courts to reside at the different Capitals. It is said that the new Minister, Min Yong Whan, and his suite, will make their headquarters at St. Petersburg; but they will stay, from time to time, at London, Berlin, Paris, Vienna and Rome.

"Mr. Min Yong Whan has been appointed as a special Ambassador to the Court of St. James, upon the occasion of the Diamond Jubilee of Her Majesty, Queen Victoria. The sending of this mission to these courts will be very beneficial to Korea for more than one reason. First, it will strengthen the independence of Korea by receiving recognition from the European Governments, as the Envoy of an independent Power. Second, by having the country's representative at the seats of the European Governments, the friendly relations between this country and the treaty Powers will be closer, and these Powers will naturally take more interest in the welfare of the new member of the nations. Last, but not least, the sojourning in Europe of men like Min Yong Whan, Min Sang Ho, and Min Yung Chan, will give them a proper knowledge of the world, fitting them for future reforming work in their own country.

"Those who are familiar with recent affairs in Korea must know that the Min clan is one of the most influential in Korean politics. The majority of Mins who have held power in the Government generally proved themselves to be unworthy of the trust and positions. But these three above mentioned officials are the best of the family. The Mins are, as a rule, not beloved by their fellow citizens, but the gentlemen spoken of have always enjoyed the respect of the people.

"We wish them great success in their mission, and may they prepare themselves for the good of their Sovereign and fellow countrymen."

The Population of Seoul.—Foreigners for the last decade or longer have estimated the population of Seoul at 150,000. During the last month the Governor of Seoul, Ye Cha Yun, made public the result of the census of the Capital and suburbs. By the suburbs are meant the towns within three miles of the city and this includes the river towns. Seoul

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is divided into five districts and thirty-seven wards; the districts are Northern, Southern, Eastern, Western and Middle. The total population of the city is given as 144,626. Male 73,859; female 70,767; number of houses 27,257. The total population of suburbs is 75,189; male, 41,588; female, 33,601; number of houses 18,093.

Within this district there are thirty-six Buddhist Temples; number of priests 442; nuns 204, total 646.

The Right Rev. Bishop C. J. Corfe, D. D.—Bishop Corfe left Korea on the 6th inst. for England to attend the Decennial Pan Anglican Conference of Bishops in London in July next. His diocese includes the kingdom of Korea and the province of Shingking in Manchuria. Bishop Corfe was consecrated Bishop in Westminster Abbey on November 1st, 1889 and immediately started for his distant field of labor. He has, therefore, spent about seven years in Korea and China. The headquarters of his Mission are in Seoul where he has established regular preaching services for Europeans, two hospitals and a Mission press. In addition to this there are out-stations at Chemulpo and Kang-whа. We can but wish the Bishop a safe and speedy journey home, a pleasant visit while there and in due time a return to the land and people for whose spiritual welfare he has consecrated the closing years of his life.

CORRESPONDENCE.

To the Editors of
"THE KOREAN REPOSITORY."

DEAR SIRS:—

After the Official Board of Translators have definitely formulated the Lord's Prayer in Korean and asked the public to unite on that particular rendering of it, any criticism of it seems almost like attempting to sow dissention among those who are requested to reject all former translations and unite on this one. It must, however, be confessed that the new version has had to run the gauntlet of criticism by those who, while not claiming the scholarship of the Official Board, have used the older forms too long to give them up without having very clear reasons for doing so. The desire for unity in these things is very great, but is not overwhelming.

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Without attempting to act as a mouthpiece for the community, it may not be out of place for me to state a few of the reasons why objection may be raised against the new version: and it may be prefaced by the statement that only one clause of the rendering is seriously questioned; namely the one referring to the forgiveness of sins.

1. As to the word 죄, we find that neither in the original Greek nor in the English versions is the distinctive word sin used in reference to our injury to others. In one case it is *debts* and in the other case it is *indebted*. It appears to be plain that the word 죄, therefore, is too strong a work to translate it by. 죄 is the exact equivalent of our English *sin* which means "any transgression of the law of God," and always means an act committed against a superior, a law giver. It can be used only metaphorically, when referring to misdeeds committed by one man against another. David said of his heinous sin in the case of Uriah, "Against thee, thee only have I sinned and done this evil in thy sight." He had not *sinned* against Uriah, but against God. He had *trespassed* upon Uriah's rights, but his moral accountability and therefore his *sin* was before God.

For me to say that any man has committed 죄 against me is to arrogate to myself the position of the lawgiver. So that when the Official Board contends that the use of the word 사흐다 for *forgive* is presumptuous they should remember that by the use of the word 죄 they have *already* put the petitioner in an elevated position which makes the word 사흐다 perfectly admissible. In other words, the word 죄 may *always* properly be followed by 사흐다 because they equally refer to a sin committed against a superior and forgiveness by that superior. So neither 죄 nor 사흐다 are possible in this prayer which refers to injury committed by man against man. The question arises, what shall we use? 허믈 is likewise too strong for it too refers to transgression of law. Why not follow the figure of the original and say 갑흘것 and change, as the original does, to 죄 when speaking of our sins before God.

2. Next we come to the translation of the word *forgive*. 사흐다 is evidently inadmissable when one refers to himself. Some other word must be found. The Official Board has adopted the word 면흐다. We must admit that this word is often used in Korea in the sense of *forgive* but it is a derived meaning, the root significance of the word being *evade*. It means to *get out of the way* of something, implying the desire to escape from harm. But, as I have said, by a figure of speech it is loosely used to signify forgiveness.

Can we not find another word which directly states the facts without laying it open to a possible misinterpretation? In both Matthew and Luke we find the word *debt* or *indebted*. Now what is the simple word for remitting a debt. It is 탕감흐다, understood perfectly by high and low, having but one signification, clear and unmistakable. It refers to anything a person owes you whether it be money, a grudge or any sort of retribution. It has no reference to the relative social degree of the giver and recipient. It perfectly carries out the figure of the original which refers to our injury to others as *debts*.

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It is open to the objection that it is a word we have not commonly used but we must not restrict ourselves to words that we are familiar with; we must find out what the *Koreans* will understand best.

I would contend that the word 탕감ᄒᆞ다 is not only "very near" the Greek *aphiëmi* but that it is the exact equivalent. Our best lexicographers, Liddell and Scott, give under the word *aphiëmi* the following, "*to set free from a thing, to let off from.* "In legal sense" *to release from* or *acquit of an engagement, accusation,*" *etc.* and further on "*to remit* (him a charge)," and "*to excuse* (him a flogging)."

Now if this is not precisely the meaning of 탕감ᄒᆞ다, we stand corrected. If it is the exact meaning the only question that remains is whether we wish to follow the imagery of the original or not. Surely there is no figure that the Koreans are better acquainted with than that of *debt!*

3, As to the order of the sentence, it must be granted that, following the account of Luke, the Official Board are justified in adopting the order they did. That it will appeal to Koreans as the best possible order is a question.

It is true the Greek *gar* is "for" but the Board have dropped the "for." Their rendering is simply "We too have forgiven those who sin against us." In this the sequence is that of *time* and not a *logical* sequence. The two clauses are too loosely joined. Jesus made our forgiveness of our debtors the indispensable protasis of our forgiveness by Him. And the real meaning seems to be "Since we have fulfilled the condition on which our forgiveness rests do thou forgive us."

In order to bring in the connective, the subordinate clause must come first. If we bear in mind as we should that this forgivenes of our enemies is the condition of our forgiveness then there will be no incongruity or presumption in putting this clause first. The connectives 처럼 and 곳치 are not felicitous; they are too strong and rather imply that the act or thing to which they are attached are to be taken as the norm or rule for that which follows. 듸로 does not imply this and would therefore be preferable.

OFFICIAL GAZETTE.

(Compiled from the *Independent*).

Feb. 22. Delegate to the Conference of the International Postal Union at Washington, Min Sang Ho; Writer of the Royal Tablet, Yun Chung Ku; Assistant Writer, Nan Kiu Hi; Writer of the Seal for the Epitaph for Her Majesty, So Pyeng Son; ninety-five Composers of Her Majesty's biography; six assistants, nineteen writers of the Royal biography.

March 2, *Edict* extra. The sixtieth anniversary of the Coronation of Her British Majesty will be soon at hand. We hereby appoint the Envoy Extraordinary and Minister Plenipotentiary, Min Yong Whan, as Ambassador to the Court of St. James for the occasion.

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March 8, *Edict.* The accomplishment of Our return to the Palace gives the greatest joy to Our subjects. In order to celebrate the event We hereby order the Departments to act on the following matters:—(1) To offer a grand sacrifice to Heaven and Earth, to the Royal Ancestors and to the Sa-jik (another class of deities with whom We are not acquainted); (2) To raise the rank of every official who has already obtained the sixth rank. (3) To give some rice to those officials who have already obtained the second rank and to those who are over eighty years of age; and to give the Royal compliments to even the common people who are over ninety years of age. (4) To feast the soldiers of the different regiments. (5) To aid and comfort the sick, the poor, widows, widowers, the childless, and the parentless. (7) To reduce the sentence of those who have been banished. (8) To release those prisoners whose offences are not so great as not to deserve lenient consideration from Us. The great blessed fate has come to Us from Heaven, earth, moon, sun, and prosperity has settled upon Our people from now and evermore. Therefore be this edict known to all.

ON DIT:

That spring has come.

That the spring poet is preparing his brush.

That the Law Department is after big fish.

That the net has not yet been brought ashore.

That malaria may be propagated by mosquito bites.

That the Top-knot in the Royal English School must go.

That Pai Chai College is to have an outdoor gymnasium.

That Gale's Unabridged Dictionary will soon be on the market.

That the Council of State is discussing the appointment of Magistrates.

That the "honors" are to be divided equally between the four great clans or classes.

That the Ewa School authorities will erect a two story building for their school.

That His Majesty sent $1,000 as a birthday remembrance to his aged mother.

That the Kyeng-Won palace is to be enlarged by extending it eastward and northward.

That the "side fights" or stone fights were carried on this year with much enthusiasm and bravado.

That the powerful guilds are putting forth efforts to regain the monopoly of trade they had in ante-bellum days.

That a French physician has discovered means of injecting physical courage into a man by means of a hypodermic syringe.

That some courage—especially moral—might be sent with advantage to Korea.

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NOTES AND COMMENTS.

The British Consulate received a guard of eleven marines from H. B. M. Cruiser *Narcissus* on the 9th inst.

The Seoul Community responded generously to the call for the Indian Famine Relief Fund. The whole amount contributed was $479.50.

H. I. G. M.'s Consul, F. Krien, Esq. celebrated in a fitting manner the 100th anniversary of the Birthday of Emperor William I, who enjoys the proud distinction of being the Unifier of the German Empire.

Sir Claude MacDonald, H. B. M. Minister to China and Korea, arrived in Seoul on the 23rd inst. Lady MacDonald accompanies the Minister. His Majesty received the Minister in audience on the 26th inst.

Rev. W. B. Scranton and his mother Mrs. M. F. Scranton of the Methodist Mission made a trip of two weeks into the country travelling about 125 miles. The Doctor walked the whole distance—and he has a bicycle, too.

Dr. W B. McGill of the Methodist Mission, Wonsan, is probably the first missionary in Korea to use the sleigh on an evangelistic tour. During the past winter he made a trip of five days in the sleigh and reports it "the best thing out."

Mr. Gale, in his interesting article on his trip across northern Korea says, "Kija crossed the Yalu." This is new to us as we were taught the founder of Korean civilization came up the Tai-tong and founded the ancient city of Pyeng-yang.

Thanks to the enterprise of the INDEPENDENT, Seoul is now privileged to know what is going on in the outside world. The "Special telegrams." which are a new feature, are eargely looked for, especially in these days when "brave little Greece" dares to check the Sultan and even to refuse the "advice" of the Powers.

"Wonsan came near being frozen in this winter. The bay froze over solid as far as Oyster Island, and is affording excellent skating for those who enjoy that kind of exercise. The thermometer registered 4° below zero. The roads have nearly all been blocked for pony traffic, there being two feet of snow on the plain; but owing to the drift-snow, we find in many places a road bed over three and sometimes four feet of solidly packed snow." Correspondence from Wonsan in *The Independent*.

Rubbish. We received at the beginning of the month a small pamphlet containing extracts from a book entitled "The Appointed Time" in which the author, basing his calculations upon "pure planetary motion" finds, it to "be clear to every intelligent Christian that Easter, 1898, A. D. is

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the period when our Lord comes." We quite agree with a "Disgusted Christian" in the PEKING and TIENTSIN TIMES who angrily and indignantly protests at "the publication of this farrago of exegetical and scientific twaddle which can only bring the Bible and the Christian religion into contempt."

A GOOD RECOMMENDATION.—Chemulpo is already becoming known as a health resort. A writer in the ARMY and NAVY JOURNAL for December 26, 1896, among other things, pays the following tribute to our stirring port. "In the last eleven months and a half the U. S. Cruiser *Machias* spent six months and a half in Chemulpo, the delightful health resort of the Orient, and no fault could be found with the health of the place. But other attractions than health are very conspicuous by their absence, and every one was heartily glad to leave the port of strong and high tides and immense stretches of mud flats." We hope Chemulpo will ere long be able to boast of a good hotel and visitors we doubt not will be drawn to it if for no "other attractions than health."

ARRIVALS.

In Chemulpo Mar. 6th, Dr. E. H. BALDOCK of the English Church Mission from furlough in England.

DEATHS.

In Seoul, Mar. 18th, Sheldon Rogers infant son of Rev. and Mrs. H. B. HULBERT.

DEPARTURES.

From Seoul, Mar. 24th, Mrs. C. WAEBER for St. Petersburg.

From Seoul, Mar. 24th, P. VON RAUTENFELD, Esq. for Europe.

BIRTHS.

In Seoul, Mar. 23rd, the wife of the Rev E. C. PAULING of a son.

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THE KOREAN REPOSITORY.

APRIL, 1897.

HISTORICAL NOTES ON THE REIGNING DYNASTY.

(Continued from the January number).

THE previous period, which we have just passed in review, beginning with the reign of the tyrant, Lord *Yön San*, and ending with that of the other tyrant Lord *Kwang Hai*, finds its keynote largely in the first reign. That is, disturbing forces were set in motion at that time with which every succeeding Monarch was called upon to contend. In the dethroning and overthrow of *Yön San* and the degenerate nobles of his reign of eleven years, it was inevitable that feuds should be engendered, and these spread, involving and most influential clans of the aristocracy. The feuds of Korean nobles have, since the days of *Yön San*, been probably the most perplexing, serious and pressing problems of internal administration that the Kings have been called upon to face.

A diversion however is imminent and the period upon which we now enter is marked by the appearance of a new factor in Korean affairs; i. e. the Manchus. The devotion of the Koreans to the Mings was sincere and voluntary, and, as will be seen, the Manchus were under the necessity of using force to bring Korea under their yoke.

15=원종공량대왕 Great King *Wön-jong Kong-yang*. The overthrow of *Kwang Hai* again diverted the succession from the direct line, it falling to Sön-jo's grandson. Among other things this young King did was to raise his father and

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mother after their death to a place in the line of Monarchs. This he did in 1631, making his father, who was Prince *Chöng-wön*, a king with the above title of *Hön jong Tai-wang*. The latter's wife was Lady Ku and she bore the Monarch three sons. The King died at the age of forty years, and the Queen aged forty-nine years. They are entombed in the *Chang Neung* at Kim-p'o, a small Prefecture bordering the Han River, twenty miles from Söul. Queen Ku's title is *In Hön Wang-hu*. The King's portrait is preserved in the *Yöng Heui Työn* at Söul.

16=인조헌문대왕 Great King *In-jo Hön-Mun*, 1622-1648.

Eldest son of the fifteenth Monarch, succeeding to the Throne by the nomination of his grandfather's Queen, the Dowager Kim. His reign was a troubled one. The embers of civil strife, which he had kindled against the tyrant *Kwang Hai*, blazed up afresh against himself in the first year of his reign. The Provincial Military Commander of Pyöng An, General Yi Kwali seized Söul, the King fleeing south to Kong-ju. This demonstration by Gen. Yi was entirely a personal one (not in favor of the dethroned Kwang Hai) and he immediately ascended the Korean Throne and proclaimed himself King. After a reign of three days, he was assassinated by his military colleague from An-ju, his supporters dispersed and King In-jo was restored to the Throne. *Yi Kwali* is the "Three Days King," famous in popular Korean fiction and legend. The hill at Kong-ju, where the fugitive King waited daily for news from Söul, is one of the sights of that one-horse town. Admonished by his experience with *Yi Kwali* of the need of a place to "retire" to in case of an unforeseen event, In-jo set to work to prepare a refuge at Nam Han, restoring or increasing the walls of the fortification which had been erected in ancient times by *On-jo*, one of the first chieftains or "Kings" of ancient Paik-jé. This mountain refuge was the head-quarters of Paik-jé for a number of years. Before King In-jo could finish it the Manchu hordes of Tienming swarmed down into Korea, advancing in force as far as P'yöng-san, about eighty-eight miles north of Söul. The King in the meantime had taken himself off from Söul for the second time, going this time to the refuge of the dethroned *Kang Hsi* on *Kang-wha*. But the Manchus pursued him here, and their policy being to placate and win allegiance if possible, they effected a treaty to their satisfaction and withdrew. *In jo* returned to his deserted capital the second time.

In 1635 the Manchus sent an ambassador to demand the

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fulfillment of the treaty in the acknowledgement of fealty. Acting under the advice of his Court, King *In-jo* attempted to seize and kill the ambassador, but the latter made his escape in safety. The Manchus were quick to avenge this treachery, throwing an army down into Korea. For the third time the King left his Capital in flight, going this time to his now completed refuge in Nam Han, while the Court and Princes fled to Kang-wha. Here in 1636 the Manchus did some fighting, killing a number of nobles and securing possession of the Crown Prince. (?) *In-jo*, feeling that all was lost and "to rescue the Ancestral Temple in Seoul from the hands of barbarians," submitted to the terms the Manchus dictated. Having accomplished their object they withdrew, taking one of the Princes with them as a hostage. In 1644 the Crown Prince *Syo Hön* died. The Great Prince *Fong-Im*, who had been the Manchu hostage, second son of the King, was nominated to the Succession.

In-jo Tai-wang died in 1648 after an unhappy reign of twenty-five years. He was twenty-nine years of age when he secured the Throne of his grandfather and died aged fifty-five years. He had two consorts; Queen Han, who bore him four sons and died at the age of forty-two years, her posthumous title being *In-Yöl Wang-hu* and with the Monarch she is buried in the *Chang Neung* at Kim P'o; and the second consort, Queen Cho with the title of *Chang Yöl Whang-hu*, her tomb being the *Hui Neung* at Yang-ju. King *In-jo* had seven children, six sons and one daughter.

17=효종종션대왕 Great King *Hyo-jong Chong-Sön* 1649—1658.

Second son of the preceding Monarch, born 1617. He and his wife were carried off to Mukden as hostages by the Manchus in 1637, and spent some years in that city. Here the young prince imbibed probably something of the martial spirit of the Northern hordes, for one of the chief measures of his reign on his return to Korea was a total reorganization of the Korean army, and the establishment of great recruiting garrisons in the three provinces of the south. He also made changes in the method of taxation by tithes in vogue and reduced it to system. His reign of ten years was a peaceful one, and it was at this time that the Dutchman Hamel paid his involuntary visit to Korea, which forms the basis of his remarkable journal. The following passage from the *Kuk-jo Po-gam* proves the historicity of Hamel's narrative and is of considerable interest. "In the 5th year (1653) a ship was wrecked at sea and driven ashore by

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the wind on *Chin-do* in the Chulla province. We do not know how many were drowned, but those saved numbered thirty-six persons. They were queer in appearance, no one could understand their speech and it being impossible to communicate with them by means of the ideographs (Chinese) they were left at the sea shore." There is one other reference to them during the following reign which is as follows. "In the year *pyöng-o* (1666) the Prince of Tsushima sent word to the Court that the country of *A nan t'a* (Holland) is a land on the confines of the South Sea, whose merchants trade to Japan. Eight of these have just arrived in Nagasaki claiming to have been wrecked on the Korean coast and, after fourteen years residence in Chulla, they obtained a small boat and fled to Japan."

King Hyo-jong's Consort, Queen Chang, shared the Monarch's exile at the court of the Manchus and here their eldest son was born. There were also six daughters born to the Queen, and a daughter by a Royal Concubine. The King died aged forty-one years and the Queen at the age of fifty-seven years. The latter's posthumous title was *In-Sön Wang-hu* and the royal pair lie in the Yöng Neung at Yö-ju.

18=현종장효대왕 Great King *Hyön jong Chang hyo*, 1659—1673

Only son of the seventeenth Monarch, born in Mukden in 1640, as noted above, ascended the Throne at nineteen years of age and died in his prime, after a reign of fifteen years. He affected letters somewhat and rebuilt the Educational Headquarters at Söul,—the *Tai Hak Kwan*. His reign was uneventful and its annals are not very interesting reading, being made up largely of necrology. King Hyön jong's consort was Queen Kim whose posthumous title is *Myöng-Syöng Wang-hu*. She had one son and three daughters, two of the latter dying young. The tomb of the King and Queen is the *Syung Neung* at Yang-ju.

19=숙종원효대왕 Great *Syuk-jong Wön-hyo* 1674—1719.

Only son of the 18th King, coming to the Throne at the age of fourteen years. The first years of his reign were greatly disturbed by the intrigues of a certain section of the Royal Clan, who were assisted by *Hö Kyöni*, natural son of a Minister of State. The conspirators were finally overthrown and their heads cut off. Chief among the influences potent during this reign was a school of statesmen, since very famous, and headed by *Song Si-il*, *Song Chun-gil* and *Kim Chang-saing*. For his model in administra-

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tion the King went back to the reign of the great King *Sé-jong*, reissuing the latter's laws which had long been a dead letter, and erecting buildings to encourage learning among the people. In 1697 he reversed the sad fate of *No San Kun*, and restored him to the Line of Monarchs as *Tan-jong Tai-wang*, where he rightfully belonged. In 1700 he revised the *Kyöng Kuk Eui-chon* (Dynastic Institutes) bringing it down to date, and issuing it in systematic order as one whole work. In 1707 made some reform in the method of paying taxes, and in 1715 created another royal city of refuge at Puk Han which had in ancient times been the head quarters of the Chief of Paik-je.

Syuk-jong Tai-wang's life was greatly disturbed by serious domestic troubles. His consort was Queen Min, but his favorite wife was a concubine by the name of Chang. So thoroughly did she have the royal favor that she succeeded in poisoning the mind of the King against Queen Min so that he degraded, divorced and banished her in disgrace. The concubine Chang was then made Royal Consort and her son nominated and confirmed in the succession. The King finally learned of her treachery, popular legend declaring that he found her attempting to destroy the disgraced Consort Min by magic. It was now Chang's turn to be degraded and dismissed in disgrace, but proving contumacious to the royal will, the fatal drink of poison was sent her. Before partaking of it she managed to so mutilate the Crown Prince that he became a eunuch. For this inhuman crime the woman was torn in pieces. Queen Min was restored but died at the early age of thirty-five years. The King had three Consorts. The first was Queen Kim who died at the age of twenty and is buried in *Ik Neung* at Ko-yang. Her title in the List is *In Hyön Wang-hu*. She was succeeded by Queen Min above mentioned whose posthumous title is *In-Hyön Wang hu*. She is buried with the Monarch and his third Consort in the *Myöng Neung* at Ko-yang. The third Consort, also a Queen Kim, lived to the age of seventy-one years, and her posthumous title is *In-Wön Wang hu*. King *Syuk-jong* had six sons and three daughters. The first son, by the executed concubine Chang, succeeded his father on the Throne. The fourth son by the *Syuk bin* (Concubine of First Order), Choi, also succeeded to the Throne on the death of his half brother. This gave his mother the right to have her tomb placed in the list of Royal Mausolea. It is known as the *Syo Yöng Wön* at Yang-ju. She has a tablet in the *Yuk Syang Kung* in *Cha-kol*, Seoul. Portraits of the King are enshrined at Seoul and Kang-wha.

20=경종선효대왕 Great King *Kyöng-jong Syön Hyo* 1720—1723.

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First son of the 19th King, as above described. The short reign of this Monarch was not marked by any very exciting events. In the year 1721 the usual failure in the rice crop was reported as threatening serious disaster and measures were discussed to supply such relief from the public granaries as they might afford. In this connection an interesting memorial was presented to the Throne by the Prefect of Po-chön. First, fortifying himself with a citation from history sufficiently ancient to secure attention, he memorialized to the following effect: "Tho the failure of the rice crop threatens agricultural folk with disaster, the condition of affairs is not irremediable. These same people still have time and energy left which can be devoted to other occupations, from the returns of which they will be able to purchase food, possibly even at famine prices, and thus tide over the period of distress. In the mountains of Korea there is much precious metal; in her seas valuable salt, and along her coasts teeming fisheries. Let the royal restrictions on these be lifted and the people permitted to work them at will, and these sources of wealth will render it unnecessary for the Court to assume the burden of supporting out of the public granaries distressed folk." The King so decreed.

Having no hope of posterity himself, King *Kyöng-jong* settled the Succession on his younger half brother, Prince Yong-bok, in the 11th Moon, 1721. Considerable dissatisfaction was manifested at Court by this selection, but the King refused to reverse his decision and the Prince was confirmed in his high fortune. It is interesting to note that in the fall of 1723 the King received two very curious machines of Western manufacture, probably from China, the like of which had never before been seen in Korea. One was a mechanical clock, and the other a water-gun (pump).

After a reign of four years King *Kyöng-jong* died, aged thirty-seven years. He had two consorts. Queen Sin, known as *Tan-Wi Wang hu*, who died aged thirty-three years and is buried in the *Wi Neung* at Yang-ju. The second consort was Queen O, *Sön-Wi Wang-hu* who died aged twenty-six years and is buried with the King in the *Hye Neung* at Yang-ju.

21=영종현효대왕 Great *Yöng-jong Hyön-hyo*, 1724—1775.

Fourth son of King *Syuk-jong* and the *Syuk-bin* (Concubine of First Order), Lady Choi. For mention of this lady see notes on 19th Monarch. *Yöng jong* was nominated and confirmed in the succession by his elder half-brother, the 20th Monarch, and ascended the Throne on the latter's decease. He was born

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in 1693 and lived to the advanced age of eighty-three years. His life and his reign (fifty-two years) were the longest of any Monarch of the dynasty yet. He had two sons. The first was Crown Prince *Sa-do*, son of the *Chang-bin*, Lady Yi. After being nominated and confirmed in the sucession by his father, he died at the early age of ten years, but by his father's direction he was raised to pasthumous royal honors and given a place in the Line as the 22nd King, by the 23rd King. The second son, whose mother was another Lady Yi (*Yŏng-bin*) was made Crown Prince *Chang-hŏn* on the death of *Sa-do*.

Crown Prince *Chang-hŏn* had a kingly heart while yet being in every way a man of the people. He is said to have spent most of the time outside the Palace, for his sturdy and rough spirit delighted in rugged companionship hard to find among the courtiers. He was famous for his skill in the manly exercises of Korea, fencing, wrestling, fisticuffs, the use of the spear and of two swords, the club, the scimeter, dirk, knife and whip. He is sometimes alluded to as "a tiger and the son of a tiger," an effort to afford a complimentary explanation of the strange and fatal feud between himself and his father. The Crown Prince had an exalted estimate of Korean prowess and deemed that the only proper ambition for a young Prince like himself was the throne of China. It is popularly believed in Korea that the founder of the Ming dynasty was originally a Korean, and that more than one Korean has reigned on the Dragon Throne. Possibly these popular tales may have fired the young Prince's ambition, and to emulate them he seriously conceived the project of expelling the Manchus from Peking and bringing China under Korean sway. This design of a Chinese conquest led to a serious rupture between himself and his father. The latter looked upon it as the vagary of an insane fancy; he foresaw in it the destruction of the Yi dynasty and possible annihilation of Korea as a nation. But the son refused to surrender his design, which convinced the King that the Prince was crazy. The contest was a bitter one and finally he decreed the son's death. It is said the young man was shut up in a chest and transfixed by nails or rods which were driven into it. He was twenty-eight years of age, and is buried at Su-wŏn.

Three lines of Monarchs are descended from the Crown Prince Chang Hŏn. The first line consists of the 23d, 24th, 25th, and 26th Kings who are descended from one of his sons; the 27th King is the descendent of another son, and His Majesty the present King is descended from a third son. But it must be noted that these Kings are not regarded as his descendants. They have come to the Throne by adoption into the families of

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reigning Monarchs, which severs their connection with their real descent and transfers it to that of their adopted parents.

King *Yŏng-jong's* first consort was *Chŏng-sŏng Wang hu*, Qeen Sŏ; she died aged sixty-six years and is buried in the *Hong Neung* at Ko-yang. His second consort was Queen Kim *Chŏng-syun Wang-hu* who died aged sixty years and is buried with the King in the *Wŏn Neung* at Yang-ju. King *Yŏng-jong* had fourteen children, two sons and twelve daughters, all by royal Concubines.

GEO. HEBER JONES.

NOTE: The story of Prince Chang Hŏn's death is most pathetic. The aged King, transported with rage, ordered a box to be brought. The Prince bowed before his father and said; "For you own sake I beg you to reconsider this act for in days to come it will cause you grief." The Prince's little son, four or five years old, was brought before the King and begged for his father's life, but the King spurned the child from him with his foot. After the Prince had been securely nailed in the box, one of the courtiers who favored him managed in the darkness of the night to provide him with food and drink thro a large knot-hole in one of the planks of which the box was made. But one of King's attendants learned of it and told the King who immediately ordered a new plank to be nailed over it. The Prince did not die immediately, but each morning one of the servants would tip up the end of the box and let it fall and would hear the Prince utter an exclamation, showing that he was still alive. On the sixth day no sound was heard from the box; so one of the officials removed the plank and put his hand thro the knot-hole and touched the Prince face and found it cold. So the box was opened and the Prince was buried. Strange to say the aged King never showed any signs of remorse.—H. B. H.

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THE TRAINING OF A NATIVE MINISTRY.

THIS subject has been written up in books, and discussed in many Conferences. It has also been treated in an article by Rev. W. D. Reynolds in the REPOSITORY of May, 1896. However, the subject is one that does not grow old, and, owing to its importance, we venture yet a few words upon the subject.

Let us look at the subject (I) *historically;* Then (II) from these historical data, draw practical inferences and lessons, that may serve as guides in the important work of founding the Church in Korea.

How to train a native ministry and a native Church, so that the teachers may be sufficiently qualified to instruct the body of Church members, and yet at the same time create no break between the teachers and the taught, is a question that has occasioned much thought and prayer ever since the beginning of Christian Missions. Nor has a century and more of Christian Missionary experience and profound discussion of the subject given us an answer so clear as to remove it from our thought and prayerful consideration. The question is constantly before us; and in every new Mission field where men and women are turning to God from heathenism, the organization of these groups of believers into Churches and the provision of suitable teachers from *their midst* must be considered, and some definite principle of action determined upon It is understood, of course, that this basis of action may not be the same, in all particulars, for all Mission fields, but will vary somewhat, in detail, according to the general condition of the people among whom work is done. Still the fundamental principles, if right, will, we believe, be the same for all peoples. Therefore in this stage of missionary effort we ought to be able indeed to learn much, along this line, from the experience of many missionary veterans in other lands; but after all, can we find a better guide than Paul, who in his letter to Timothy said, "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering *for a pattern* to them which should hereafter believe on Him to life-everlasting?" Note the "*pattern.*" No doubt this should be interpreted as referring not only to Paul as

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a sinner saved by grace, but also as serving as a "*pattern*" of missionary leadership,—a pattern in the great work of bringing Christ to the peoples in heathen darkness, and establishing self-supporting, self-propagating, and self-directing Churches where-ever there are believers in Christ.

1. Let us inquire then, in the first place, how Paul organized his believers, and what provision he made for their spiritual instruction.

The so-called "school of the prophets" originated very early in the history of the Jewish Church, and was faithfully continued up to the time when we find Paul himself one of the foremost in the "school of Gamaliel." To be sure these schools had deteriorated quite a little from the schools we read of in 2nd Kings; nevertheless it was thought by the people and professors of the time to be a vast improvement over the homely school of the days of Elijah. God's judgment differed from man's —it always does. So when Paul is converted and sent by the Holy Ghost on his blessed mission to the heathen, we might expect him to esteem very highly the discipline and training which he got in the Jewish school under Gamaliel, and we think that he would begin at once to gather the leaders, or those whom he intended should become the leaders, and finally the pastors of the churches he organized, into a "school of the prophets," modified somewhat from his *alma mater*, but one in which he should hope to train helpers, pastors, and evangelists. This would be the most natural and legitimate course we should expect Paul to pursue; for he turned many from darkness to light, and organized many Churches among the heathen. Well, if he did not adopt this course what did he do? We find him (Acts. 14: 22, 23.) confirming the souls of believers, and exhorting them to continue in the *faith*, and teaching them how that thro much tribulation they should enter the kingdom of God. And then when he had ordained them elders in every church and had prayed with fasting, he left them, simply *commending* them to the Lord on whom they believed. O how much instruction lay couched in those few words!—"Commending them to the Lord on whom they believed." Again, in his farewell discourse, observe how Paul calls together, not the theological students of any school of his, not the clergy, but the "elders." The elders were entrusted with the care of the churches. So we read in Acts. 20; 28, "Take heed, therefore, unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers to feed the Church of God," and then he commends them, in verse 32, "to God and to the Word of His Grace (the Bible,) which is able to build you up, and to

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give you an inheritance among them which are sanctified." Notice the "therefore" in v. 28, which refe s to what he had previously said, especially to v. 27, in which Paul stated how that he had "not shunned to declare unto them *all the counsel of God.*" This shows how thoroughly Paul did his work. This then, together with the infilling of the Holy Ghost, was the special preparation which these Ephesian elders had to fit them to lead and to "feed the Church of God." (1) They had the infilling of the Holy Spirit. (2) They had heard from Paul the whole counsel of God. (3) They were taught and referred to the "Word of God," as that which would *enable them to be* fit overseers and feeders of the flock, as that which would both build them up in the faith, and give them an inheritance. Here too is an expresssion denoting sufficiency in the source of the preparation. This was Paul's idea. Altho Paul was the greatest of the school-men he did not emphasize it in his missionary labors among the heathen. We find it nowhere spoken of in any of his church work. It is not until later that we find the "clerical college." That comes in the next stage of church history. We fail to find it in the apostolical period. Now we, who are constantly trying to pattern after the apostolical idea in church founding and church government and church development, may well pause right here and reflect a moment in prayer, take our bearings and see how far we have drifted from the line marked out for us by Paul, our pattern in missionary efforts.

2. Let us inquire, in the second place, when and how did the Clerical School originate, what prompted it, and how far did it coïncide with the pattern given us by Paul. This most wholesome and proper study cannot be entered into fully owing to the limits of this paper, but please observe the following:—

We first read of the "school of the prophets" in the time of Samuel. In this were collected the youth for the special study of the Word of God and His acts toward the children of Israel. They were often collected in large numbers; for we read of Obadiah's hiding one hundred of them to save them from the wrath of Jezebel. Also when Elijah was translated fifty of them came out to witness the scene. These Schools were subsequently enlarged, and after the captivity the course of study included other languages, art, science, mathematics, astronomy, &c. Also a most important part of their education consisted in the learning of a trade. This was incumbent upon all. These schools had risen to great influence in the time of Christ and contained instructors of profound scholarship. Coming out from such a school we find Saul, the tent-maker, the scholarly Pharisee, the enthusiastic persecutor. But the Jews were not educated in these schools

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alone, for they were the most generally educated people on the earth. This was due to the fact that from the beginning the parents were enjoined to practice discipline with their children, and with figures, symbols, and precepts were to teach their children about God and His dealings with His people. This faithful practice of the parents toward their children made the Jew the best educated man, generally, of all people. This family training was the process of education in vogue previous to the organization of the "school of the prophets," in the time of Samuel. But notice, that this advance step taken in the school system marks one stage of the decline of Israel when she clamored for a king that she might be as other nations. God consenting, she passed from the theocratic to the kingly rule. The folly of her choice was soon made evident. Perhaps the same desire to be like other people, instead of like God's children, led them to inaugurate the "school of the prophets." However that may be, while they were directly under the theocratic rule, such a thing as a "school of the prophets" was unknown in Israel. They considered the kingly an advance over the *theocratic rule*. Was it? No doubt they believed the "school of the prophets" an advance over the private home teaching, and special individual instruction. Was it? Was it in the time of the dispersion? Was it in the time of Christ? Did these schools prepare the people to recognize Christ when He came? Finally, did these great learned rabbis prove to be a *blessing* or a *curse* to Israel? Let Calvary answer.

Now when we come down to the Christian era, what do we find in the Apostolic Church? Not exactly a theocratic government; but what is equal to the same thing, the Church founded and controlled by the Holy Ghost. Men spake as the Holy Ghost gave them utterance, Acts 2: 4, and in ch. 13: 2, we read, "The Holy Ghost said, Separate me Barnabas and Saul, for the work I whereunto have called them." So also Paul, in his farewell words to the Ephesian elders, said, "Take heed therefore unto yourselves and to all the flock over which the HOLY GHOST hath made you overseers." Acts 29: 28. This is Holy Ghost rule, pure and simple. But we find no school in this period to train men to be witness-bearers. This is not saying that there was no education. Quite the contrary could be shown to be true, were it within the compass of this paper to do so. There was no technical training to enhance their usefulness in the service of the Master. The duty of disseminating the Gospel Message was by no means confined to particular individuals, but was rather incumbent upon all. On the day of Pentecost the whole number of believers seems to have given witness

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with power, and on subsequent occasions the same is implied in the outpouring of the Holy Ghost, see Acts 10: 44, 47 and 19: 6, 7, 1st Cor. chs. 12 and 14.

Now as Christ commanded His disciples (not alone limited to the eleven) to "Go teach all nations" so Paul on nearing the close of his ministry exhorts Timothy in the following language "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also," 2nd Tim. 3: 2. In harmony with this injuction, it is thought that even the apostle John had gathered together the youth of Ephesus to train them in the Scripture; and also Mark is said to have founded a ministerial school in Alexandria. But there can be no certain proof of either. However, as early as the middle of the 2nd century, it is pretty certain that schools began to be organized, the church building often being used also for school purposes, and for training catechumens preparatory to baptism. Out of this practice then, in view of the so-thought need to battle with infidelity, grew the school for preparing men for the clergy. Now from this beginning we find a speedy,—shall I say downward?—course toward the "*man-made ministry*," instead of the HOLY GHOST sent ministry. Men of talent were now naturally sought out as best fitted both to interpret the Word and also to defend it against infidelity. And accordingly we find men of natural ability seeking these places of influence, because of the authority these conferred, rather than because they were called of God. Let it not be understood by this, however, that every one so educated drifted downward and away from Christ; but that was the tendency gendered by the "man-made clergy."

3 Let us inquire, in the third place, concerning the practical outcome of this development of the clerical school system for preparing men for the ministry, and note the improvement, if any, over the condition of things found during the time of Paul's Ministry. But what if, instead of improvement, we should observe a decline?—not in man's estimation, to be sure, but in *God's judgment*. Only a few words are necessary here.

(1) With reference to the spread of the Gospel and the numbers actually brought to Christ, no subsequent period ever equalled that in which Paul ministered. Hence we can not say that there has been anything gained by the improved methods along clerical educational lines with reference to this point.

(2) With respect to piety and devotion, no succeeding century has produced grander examples than the first. Those who believed, whether men or women, official or private, immediately took up the glad message and passed it on to others. Devotion,

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self-sacrifice, persecution, suffering for Christ's sake is what characterized the Christians of Paul's day. But the joy of the Lord sweetened all; it was a continual feast of good things—the constant manifest presence of the Holy Ghost. The Church has never seen a happier day since, and probably never will until she meets her Lord.

3. With respect to knowledge, no one would dare to say that the Church at that time manifested herself as ignorant—was she not rather taught of God, not indeed in the wisdom of this world, but with spiritual wisdom, knowing the mystery of godliness, which is more than all science so called? Note with what loving confidence Paul speaks to the Christians in all his epistles to the various Churches. They are not without education, but are rather educated after the mind of God.

4. With respect to spiritual enlightenment, it is quite clear that the early Christians of the first century enjoyed the "flood tide." And to this agree the words of the apostle in Revelation, describing the condition of the Church in the seven stages of her decline,—the common interpretation of which is, that the gradual declension of Christendom, spiritually, dates from the close of the first century,—that the epistles to the seven churches are vivid descriptions of this decline in its successive stages to the end, ever getting farther and farther away from Christ, until in the seventh church we find Him quite outside the bounds of Christendom. Many more facts could be adduced, but these are sufficient to show that the so-called development of the clerical schools in the Church to enhance the Church's power and preserve her purity has failed in this,—to speak of nothing else—that, instead of gaining power, she lost her original power, and instead of getting closer to Christ thereby she has gradually gotten farther and farther away. All this is so abundantly emphasized throughout the entire Scripture, that none can miss it when they infer from these facts that neither man's wisdom or any other antecedents are what God has been pleased to make use of, to develope in His children the purest type of manhood, the most perfect Christian character and the highest efficiency for the carrying of the Gospel message to all mankind.

W. L. SWALLEN.

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THE EMEUTE OF 1884.

(Continued from March number).

SUCH was the state of affairs when Gen. Foote, the U. S. Minister, arrived in Korea in 1883. P. S. von Möllendorf, Inspector General of Korean Customs and the members of the Customs Staff and also the Chinese Imperial Mission arrived in October of the same year. After this the number of Chinese troops was decreased and by the time the events of the 4th of December, 1884, took place, the Chinese troops numbered only about 1500. These were not all stationed in Seoul. Four camps, numbering about one batallion each, of Korean troops had been established in Seoul for the immediate protection of the Palace. They were under the command of four generals. Shortly after the arrival of the members of the Korean Customs staff on June 18, 1883, the Korean Embassy was sent to the U. S. of America. This was headed by Min Yong Ik, and amongst the number were some progressive men. During the winter of 1883-84 some of the members of the Embassy returned. At this time another member was added to the leaders of the progressive party, Hong Yong Sik, whose name will come up again later in our narrative. By May 1884 the whole of the Embassy had returned, and among them So and Hong. Previous to their return Kim had been much in Japan but he had already added another name to the roll of the progressive party, namely Pak Yong Ho. He was an enthusiastic Progressive. He had been for some time Mayor of Seoul but had to resign because of his very strong progressive ideas. In 1884 Kim Ok Kiun was made Vice President of the Foreign Office. This was a new Official Establishment which the relations with Foreign Powers had made necessary.

Mr. Foulk, an Ensign in the U. S. Navy, had been detached and sent back with the last members of the Korean Embassy that arrived in May, 1884. Having been in constant

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attendance upon the Embassy for nearly a year he became well acquainted with its members, but took a special fancy to So Kwang Pom, with whom and his colleagues he became, as we shall see, very familiar. He was also on good terms with Min Yong Ik tho for some reason they were never intimate.

Soon after the latter's return from America he was made Vice-president of the Foreign Office. I may say that this new department had six vice-presidents, three of whom I knew personally, viz: Min Yong Ik, Cho Yong Ha and P. G. von Möllendorf, my chief. The rest I knew only by name.

From July, 1882, to the time of breaking out of the emeute in December, 1884, party feeling ran very high.

That Mr. Foulk an American citizen, a naval officer, was intimately acquainted with the members of the so-called progressive party, especially with Kim Ok Kiun, Pak Yong Ho, So Kwang Pom, Hong Yong Sik and Han Kyu Chik, is evident from the way in which, according to his own statement, they addressed him in regard to Korean affairs. The following is his statement,

"On October 25th 1884 one of the leaders (he does not say which) came to me and at once began talking in an excited and passionate manner in regard to the unfortunate situation of his country and said that, for the sake of Korea, the President of the Foreign Office, and others, must be put out of the way." Mr. Foulk observes that tho the Official spoke passionately he was one whom he had always found to be positive and correct in his statements and he considered that the threatening language was not without meaning. Still nothing was done by Mr. Foulk to prevent the uprising which took place. He reported the matter to Gen. Foote who also did not see fit to take steps to prevent the contemplated disturbance.

Mr. Foulk states that as he lived outside the Legation and mixed with all classes of officials he had exceptional means for obtaining correct information. He doubtless did, especially in regard to the views and movements of the members of the progressive party. He futher states, on the day following the above conversation, "During a call on Min Yong Ik I learned that the separation of the two parties was so wide as to prevent any discussion of public affairs in which the officials of the two parties might be brought together. This convinced me that a crisis was at hand and one that would probably result in bloodshed, not confined to official classes alone." It is difficult to understand how, knowing what he did and drawing the conclusions that he did, he should have remained inactive and have left Seoul on the eve of such events as he anticipated. He

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had however made a full statement of the case to the American Minister and had likewise sent a full report home.

July 18th, 1884, The Korean Government inaugurated a postal service and appointed Hong Yong Sik as Post-master General, with the main office at Seoul in the ward called Pak-dong. It was only a few minutes walk from the Customs head office. The Japanese Legation, a fine brick structure, was but a little further removed, while the Foreign Office was not more than ten minutes walk away. On the opposite side of the street was the residence of the Tai Won Kun while a little further to the north was the "Old Palace," where the King then held his court. All these places were in close proximity to each other. I am thus particular in giving these locations as the reader will thus be better able to follow the course of events to be narrated further on. On the 2nd and 3rd of December, 1884, rumors of a disturbance in Seoul were already afloat in Chemulpo but as we did not know the source of the rumors we gave no particular heed to them. But, strange to say, about 5 a. m. of December 4th a detachment of Japanese soldiers stationed at Chemulpo, and also many Japanese civilians, under arms, left for Seoul. I cannot say when the attack on Min Yong Ik took place, but I surmise that the Japanese knew of the plan or knew that something very unusual was about to happen. Their preparations would indicate at least a knowledge of an intended demonstration.

The rumors came thro runners of the Prefect's *yamen*, They, seeing the departure of the Japanese for Seoul, took it for granted something had happened and so gave out that several officials had been killed. Certainly something seemed wrong. At 9 p. m. I again heard news that some officials had been killed. I thought of informing my chief but, supposing that he would be better informed than I, I refrained. It turned out not to be so for he learned the facts only the following afternoon at 2.30 p. m. the news having been brought by two Germans, Mr Kniffles and Dr. Gatsche, the former having come on a business trip and the latter as an employe for one year under the Korean Government, as a civil engineer. Both had been guests of P. G. von Mollendorf and both left Seoul for Chemulpo on the outbreak of the disturbance. The news they brought was as follows:—

Hong Yong Sik, the Korean Post-Master General had given an official dinner at the Post Office and had invited all the Foreign Representatives and many Korean Officials, belonging to both parties, von Mollendorf being one of the guests. But few Foreign Representatives were then in Seoul;

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Gen. Foote, U. S. Minister, Mr. Takachiho, Japanese Minister, Captain Shemps, I. R. N., German Commissioner, Mr. Aston, British Consul General, Chin Shu Yang, Chinese Imperial Commissioner and also Gen Yuan, afterwards Chinese Minister. They did not all respond to the invitation. Of the European Representatives three only appeared, Gen. Foote and his Attachè, Mr. Aston and his Secretary and P. G. von Möllendorf. The Japanese Minister and several of his Staff, the Chinese Commissioner and Gen. Yuan did not appear at the dinner, perhaps for reasons best known to themselves. Captain Shemps, not being well, did not attend. It was about 5 p. m. when an alarm of fire was given, whether real or only as a preconcerted signal is not known. On the alarm being given Min Yong Ik rose to take his leave in order to go to the scene of the fire as it was customary for one or other of the four Generals in charge of the Capital to be present at fires and to direct the efforts of the those engaged in checking the conflagration. Whether it was this General's duty to be present or whether other circumstances called him away is not known, as three other generals were with him at the table. As he left the room he was escorted by two of his servants, one supporting him under each arm as was customary among official classes. He had crossed the first court and was entering the gateway to this inner court when he was suddenly attacked by what seemed to be a Korean armed with a sword. The suddenness of the attack, the growing darkness, the excitement of the General and his attendants cast the whole party into a state of confusion which favored the concealment of his identity by the would-be assassion. The only resistance, if it can be called such, that was made was by one of the servants who supported the General, who tried to fend off the descending blow, by which the poor fellow lost his arm but without doubt saved his master's life. The cut was a descending head cut and the servant in parrying it lost his arm but broke the force of the blow and the General's head was only slightly grazed. The shouting of the retainers for help prevented the assassin from finishing his work but before help arrived he had made some very heavy cuts. All were however made in an excited manner, and he succeeded in getting away before help came. Von Möllendorf was almost the first on the spot and, finding the General sunk to the ground, he lifted him and found him insensible, partly from fright and loss of blood, and carried him into the dining hall. On arriving there with his almost lifeless burden, being himself bespattered with blood, he was met by the exclamation "Ha! Mölldendorf is wounded" and in a twinkling all had left and he was alone with the wounded General. Von

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Möllendorf sent for assistance to his quarters, near by, but nearly an hour elapsed before chairs arrived, when the wounded man was conveyed to the Customs headquarters where he received medical attention from Dr. Allen. Some of the General's friends, who had collected about him by this time, wanted to turn the case over to the physician attached to the Japanese Legation as they were extremely solicitous as to his condition, but this fortunately was not done.

Such was the news received from Dr. Kniffles, but whether the General was still alive or not he did not know. He was in some haste to get away from Seoul and seemed very anxious to assist in getting Mrs. Gatsche to Chemulpo in safety. He used von Mollendorf's pony, promising to return it as soon as be had seen that lady safely arrived at Chemulpo but his memory played him false. I am not sure whether it was he that escorted the lady or whether the lady escorted him.

Of what follows I was in part an eye-witness and part was learned from reliable parties who were sent out from time to time to gain information. At about 6 a. m. on December 5th, 1884, I went to the Chemulpo Customs Office and found that my chief, Mr. Stripling, had arrived. I at once received orders to call the staff. This being done, we all received orders to arm ourselves and proceed to Seoul, to act as guard to our chief in Seoul. That order put us all in good spirits and there was was not one of us who was disturbed at the idea of having a little fun. I believe I may speak for all when I say that we were ready, to a man, to face anything, as the Irishman said, "either for fun or fight." Our chief's orders were readily and quickly executed and by 7 a. m. the whole staff, in-door and out-door, assembled at Hŏ-to some four and a half miles to the northward of Chemulpo, at the private residence of our chief, Mr. Stripling. We were seven in number, all on ponies and armed with swords and revolvers. As we started, we tried to induce Mr. Kniffles to accompany us but he exclaimed, "Go on, I will follow soon." We are still looking for him.

We had hardly proceeded two miles before we met an old Magistrate, Kim Ka Chin, on his way to Chemulpo. He had held the rank of Brigadier since 1871 and had served at the defense of Kang-wha during the naval attack by the United States. He suggested that we should not go on as it would not tend to lessen the excitement of the Koreans to see so many armed Europeans enter Seoul, and perhaps it was all over anyway. He had left too early to know of the murders in the palace during the night. Our Commissioner took his advice. I was deputed to carry despatches to the German Representative from the German Vice-

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Consul at Chemulpo. Mr. Laporte and Captain Schultz, our Coast Inspector, accompanied me. It would have been better had the latter not accompanied us but as the Commissioner had no authority over him we could do no less than accommodate our pace to his, so we did not reach the south gate till 3,30 p m. We had already heard much firing and had tried to push on but our companion had only a Korean pony while we were mounted on good Chinese ponies. He was heavier armed than we, too, for besides a heavy sword and a revolver (a weapon calculated to shoot around corners) he carried four quart bottles of a beverage stronger than water tied to his saddle.

We proceeded as fast as we could, keeping him in front of us and whipping his pony along as best we could and we just succeeded in making the gate as the guards were about to close it. We found the main street from the south gate to Chongno crammed with Koreans who were shouting and yelling, while in the distance we heard constant firing in the direction of the "Old Palace." It was with some difficulty that we proceeded, especially as we had now to take more care of our comrade.

F. H. MÖRSEL.

(To be continued).

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THINGS IN GENERAL.

THE CHINA REVIEW Vol. 22; No. 2 has a note by H. B. M. Consul, E. H. Parker, in reference to Koreans with light-colored hair and eyes. "In Mr. Scott's interesting paper on the Koreans he puts the occasional light-colored hair and eyes of those people down to the admixture of Dutch blood. But the *Sien pi* tribes (ancestors of some of the tribes akin to the Manchus) are distinctly stated to have occasionally had yellow hair, whilst the *Wi-sun* nomads of Ili are stated to have had blueish eyes and light hair" We insert this paragraph in the hope of securing more information on this interesting subject.

COLPORTAGE IN KOREA.—Mr. A. A. Pieters is known as a zealous colporteur in the employ of the American Bible Society. We take the following account of a two weeks' trip from the BIBLE SOCIETY RECORD for December:

"The 15th September I started on a trip to the East. On the 16th I arrived at Sum-po, where there was a market day, and I stopped to see it. It is but a small village, and the market was very small too. I sold only three Gospels there.

"I spent a day in this town to see the market, but sold only a few Gospels. From there I went to Kok-san to see the market there. Unfortunately that day was a Korean holiday, and very few people came, and so again I sold but a few books. I left on the 21st, and the same day arrived at Yai-ju, which town I visited twice last year.

"I stayed at that place till the market day, but found very few people on the market, and sold but few books. I was glad to meet some men who bought books from me last year, and all expressed now their gratitude for giving them a chance to get the Gospels. One genial fellow, having met me on the market, stopped with an exclamation: 'Why, it is the same teacher that was here last year!' and turning to the people he continued:

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'Well, boys, I tell you, these are nice books, indeed. Last year some of my villagers and I bought th se books and read them during the winter, and now all of us have the nicest crops of rice and vegetables among all the villagers. I tell you it pays to buy these books.' I was very glad to hear that the man understood, tho in a peculiar way, that it paid to buy and read 'these books.' My helper gave that man a long talk and explained to him, as well as to t e other people, that only to read the books is not sufficient, but we must believe and act as they teach, and that there is something else to be gotten by doing so besides good crops.

"I arrived in Se ul on September 30th, having sold during this trip only twenty-six Gospels and one Testament. Besides these I sold in Seoul seventy-six Gospels, two Bibles, and one Testament.

"I am very sorry for the lack of success I had this time, although it was more on account of the pressing condition of the people than of their unwillingness to buy the Scriptures. I hope and pray that in my next trip the Lord will help me to do more of his work."—A. A. PIETERS.

THE TIGER AND THE MAN WITH A COURAGEOUS HEART.—Once upon a time there lived a tiger on a hill some distance away from a village, in the north of Korea.

In order to go anywhere the traveler must go over that hill.

When some travelers came to the hill that they must go over, on the top of the hill they saw a large tiger with his mouth wide open.

At this the travelers were very much frightened and thought "Oh, dear me, that tiger is sitting up there to show us how wide he can open his mouth and how quickly he can swallow us up! We must run away or he will catch us."

So off they ran, but the tiger did not even attempt to catch them as they expected.

After some time another traveler came along.

He also saw the tiger.

This man had a very "courageous heart."

He was so brave that he thought he would go and see why the tiger did not close his mouth.

So he went up to the tiger to examine his mouth.

When he reached the tiger, he looked into his mouth and found that the tiger had eaten a woman and her hairpin had stuck in his throat.

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In Korea the women do not have hairpins like ours.

Their hairpins are sticks of silver about eight inches long and as thick as your fore-finger. They do not use any other hairpin but this one.

As I have said, the tiger had eaten a woman and her hairpin had stuck in his throat.

Then the man pulled up his flowing coat-sleeves, put his hand far into the tiger's mouth, pulled out the hairpin and ran down the hill as all brave men would do.

The man thought the tiger, having such a good chance, would run after him and catch him.

But he did nothing of the sort.

He just sat us on the hill and thumped his tail on the ground and purred.

Meanwhile the man was down the hill on the way to his home and of course began to tell his adventure to every one he met.

And so this tale became known abroad of the man with the "courageous heart."

[This is the story as told by a Korean woman to a group of small children and is given here as one of the number heard it. Ed. *K. R.*]

PYEN SĂM OR PARTY FIGHTING.—Mr. Surh Beung Kim of the senior class of Roanoke College has given the following interesting account of this out-door game which was indulged in this year with more than ordinary enthusiasm and vociferation.

"The people who take an active part in the game, are generally among the lower classes. Those who engage in the game always wear broad-brimmed, stiff hats wrapped around on the upper part and crown with heavy straw cord until it is about three or four inches thick. These protect their heads during the five or six hours' combat. The fighters are between five hundred and a thousand in number at different times on each side. They hold their left arms in a horizontal position in front of their faces, and have in their right hand a short, thick, oaken club. These clubs, tapering toward each end, are about sixteen inches long and two inches in diameter at the middle. Every man tightens up his loose pantaloons. Each side, at the beginning, generally gives a yell and the winning side always yells, but the shouting is done more by the spectators than by the actual combatants, especially during the combat. What they call a good combatant is one who can knock down about a hundred ordinary persons with his club. This shows how severe a game it is. The worst part for a spectator to watch is toward the end of the game, usually in

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the evening, because the rear line begins to use their slings in throwing stones. It is quite usual for some spectators to return to their homes with torn clothes and some either leave their hats in ditches or crush them under someone's feet. If any one is not a good runner, it is far better for him to stay at home. If any one has not sharp eyesight to watch the raining stones, it is very dangerous for him to stay there after they begin to use slings. It is not uncommon that several are killed in the field, either among fighters themselves or the spectators. The reason for such accidents is, that the winning side always rushes into their opponent's field in order to get complete victory. While doing this the spectators and fighters of the losing side try to get away from the dashing clubs and oftentimes some of them fall to the ground without the notice of anyone.

"When these men get so interested in the game, they wish to continue almost every day during the short season of two weeks. Then the government stops the game by means of the police force. If the police fail to stop them, then generally the government orders the regular army to put it down.

"When this game was originated in Korea there were a great many small kingdoms in the country. It is rather singular that they have kept up this game through so many centuries to the present day."

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KOREAN ART.

THE Korean is highly susceptible to individual impressions but seems to be almost entirely lacking in appreciation of combinations. It is well known to us that such a thing as the "combining faculty" exists and holds a most conspicuous place in all forms of art. Some people are able to take very commonplace things and by skilfully combining them produce a charming result.

I think the one thing lacking in all Korean art is the power of combining things with a view to the general effect. In other words things are not viewed in their relations to each other. You go into a Korean gentleman's garden, for instance, and there you may find some very beautiful plants, but huddled together in pots in such a way that they afford no pleasure. Now the Korean way would be to pick out one of these and have it placed by itself to be admired. He has no idea of grouping. It is the same with objects of art. No Korean gentleman will have more than one or two gems of art exposed at a time. He keeps them all hidden away in a *tarak*, a kind of closet, and has them brought out one at a time to be enjoyed. After one has been standing in his *sarang* or reception room for a week or two he will have it removed and another one substituted for it, and in this way he enjoys a variety and does not soon tire of his collection. It may be objected that it is not his ignorance of the effect of combinations but merely that even the best of Korean houses are not so made as to allow of an effective arrangement of any considerable number of works of art together. This may be in part true but we believe that such an objector has exchanged the cause for the effect. If Koreans had any instinct for effective combinations they would long since have found a way to make it possible, just as in medieval Europe the basilica had to give way to the Gothic form of architecture.

Nor can it be argued that it is because of a lack of aesthetic instinct on the part of Koreans. Along their own lines their tastes are developed, but we may call it a lack of breadth of de-

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velopment. Their artistic instinct has not yet blossomed out into any broad artistic taste. In this, as in their music, they are still nature's children. There has been no scientific development, no formulation of artistic laws, no intermixture of a rational or regulative element. To them the statement that there is a pronounced arithmetical element in music or that geometry is essential to successful landscape gardening or that conic sections are essential to the building of a bridge, would provoke mirth only. But it is still true that the lack of the mathemattical element in music has deprived all Asia of martial music except as it has borrowed from Europe, the lack of the geometric element in landscape gardening has made their best attempts a mere hodge podge except as nature, out of pity, has covered up their blunders.

A Korean house is a good illustration of the statement that *bijouterie* is the prevailing aim in Korean art. However large the house or spacious the site, the building is divided by a network of walls into a vast number of alleys and courtyards, each very pretty in its way, but destroying all possibility of effective combination. The whole space is frittered away in a labyrinth of cheerless walls which to the Westerner are more suggestive of a prison than of a residence. Now the Korean rejoices in this beehive sort of an establishment. Each suite of rooms has its own special charm to him. In one of them, perhaps, he has his beautiful embroidered screen, in another his ancient vase of crackled ware, in another a rare potted palm or cactus, but he never would think of putting them where they could all be seen at once.

It must be confessed that there are certain adventages in this method. In the first place it tends to a concentration of attention and a consequent exactness in detail which is not generally found in connection with a broader form of art. His butterfly will be worked out to a painful point of exactness but the perspective of the whole picture will be simply impossible. He has been always shut in so closely by walls that he never has had any opportunity to notice perspective. He carries a microscope rather than a field-glass. It is this love of detail that has led to the introduction of the grotesque and monstrous in the art of the whole east. It is a sort of protest against their limitations in the realm of art. The aesthetic nature having been forced so long into a narrow channel was obliged to find a vent for itself in some way and it did so by a violent rupture into the realm of the fantastic. So we find in almost every picture some dwarfed tree or curious, water-worn rock—some malformation which excites the curiosity. No picture of an ancient warrior

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is correct unless he has warts as big as walnuts all over his face, and eyebrows so long as to rival his beard. No picture of a tiger is correct unless he has a mouth big enough to swallow himself.

Another advantage arising from this one-thing-at a-time form of aesthetic development is that, whatever there is of it, it can be shared by high or low much more easily than in most lands. If a single flowering plant can give as much pleasure as a whole garden full, then the poor man is much nearer his rich neighbor in his opportunities for aesthetic pleasure than the rich and poor are in Western lands.

As to color in art, the Koreans are still as primitive as in the ancient days Their red is the red of blood or of the peppers that lie ripening on their house roofs; their green is the vivid green of the new-sprouting rice and the willow catkins or the somber green of the pine foliage; their blue is the blue of the sky or the blue-green of distant mountains. Nature's colors are in their art as nature's sounds are in their onomatopoetic language. Even the children's sleeves combine, in stripes, the colors of the rainbow.

As to form in art the Korean is a realist except insofar as he has impinged upon the realm of the fantastic. There are no idealized expressions in his art, no winged cherubs, no Faith, Hope and Charity in flowing Grecian robes, no personification of any of the powers of nature, no cupid with his bow, no fat God of wealth seated upon his money-bags. Korean art is quite lacking in this imaginative element.

It is because of this very lack of imaginative power that such a thing as artistic combination is unthought of here. Imagination is the power of so arranging and rearranging one's mental furniture as to form new and pleasing, or useful, combinations; and if a man has not this power no more can be arrange his house furniture or the colors on his canvas or his musical notes or the flowers in his garden. It is this lack of the imaginative element that has made Korean history so bare of great men. Had it not been for the "dreamers" of history we would have had no Columbus, no Newton, no Franklin, no Hideyoshi, no Ghengis Khan.

Imagination is the mother of enterprise, the fore-runner of achievement and the lack of it has made Korea the "shrimp between two whales."

But some one may object and say that the universal belief in evil spirits and the genii of mountain, tree and stream imply a very high degree of imaginative power. Not so: this is nothing but instinct, nothing but the natural working of the law of self-

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preservation. You might as well say that a porcupine has imagination because he rolls up into a ball and presents the thorny side of life to the approaching enemy. The rational element in man leads him to seek the causes of the various phenomena of natural and social life; and one of the crudest methods in vogue is that of ascribing them to the agency of demons, genii or spirits. They argue that as certain effects are produced by the agency of man so these other phenomena are caused by the agency of invisible beings who, while differing in some respects from men, still have many points in common with them. Like men, they are propitiated with material gifts or frightened away by imprecations and threats.

I would maintain then that, so far from being proof of a highly imaginative nature, this demon worship argues the farthest possible remove from it. Here appears conspicuously his lack of power of combining things If he had but "half an eye" he would see that. running through all these various phenomena there is a oneness of plan and an adaptaion of means to end that would preclude the possibility of his horde of spirits.

I have said above that it is instinct that has led him to reason out some personal agency in the conduct of human affairs It is instinct, *moral* instinct; in other words *conscience*, which, from a pagan point of view, does, as Shakespeare says, "make cowards of us all." It is the consciousness of personal demerit which makes the Korean picture his spirits and goblins as inimical to man and produces that servility, as distinguished from humility, which is indelibly stamped upon all pagan worship.

But I have wandered from my subject so far I have almost forgotten what it was. Oh yes, art: Well there is one side to it that has not been touched upon—the susceptibility of Koreans to imported artistic products. I have yet to meet the Korean who enjoys a performance upon the piano or organ. They express surprise and are curious to find out how the noise is made but you will not elicit a smile until you play "ararung tararung," or some other Korean air, with one finger. That pleases them immensely. Here again combination, in the form of harmony, is quite unknown to them. They want one thing at a time, and melody pleases them more than the sweetest harmony. But how about those sweet sounds that emanate from the anteroom during the progress of official dinners and the like? There may be simultaneity in the sounds but there is no combination. It is like a company of Korean travelers on the road as compared with a properly drilled squad of soldiers on the parade ground. It is convenient for them to go together but, when business or

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pleasure demands, one feels no hesitancy in separating from the company and going by himself. So in Korean band music, there is a marked "go-as-you-please" element that forms a strong argument in favor of my main proposition that combination is not the Korean's *forte*.

And yet in spite of the lack of any refinement of artistic taste the Korean has a wonderfully impressionable nature. No one enjoys the opening of Spring more than he; no one can sit on a hill side and look out upon a scene, half veiled by the dreamy Autumn haze, with more passionate pleasure than he.

If there is any flaw in my argument it lies in the fact that the Korean is a master hand at throwing together a few Chinese characters descriptive of some phase of nature. No one can make a prettier grouping of nature's charms than he; and after all who knows but that he might turn the tables on me and say "Your art is too much by rule and line, too much by law and precept, too little spontaneous and natural."

When I read the following little line of Korean poetry I feel like taking back all I have said

一條流出白雲峯萬里蒼茫去路通莫道潺湲巖下在不多時日到龍宮

of which the following is a very imperfect rendering:—

O cloud-born rivulet, that down yon mountain slope
Dost thread thy devious way, fret not thyself because
Obstructions bar thy path, nor say "I may not be."
The rock that buffets thee today shall melt away
before thy constancy. Thour't mightier than man;
For tho, by human craft, athwart thy humble course
Mountains be piled, *Time* shall be with thee, and *ye twain*
Shall overtop them all. Tho thou be curbed and bound,
Divided, used, aye soiled, a thousand *li* shall seem,
In retrospect, triumphal progress. Dost thou now,
Like trembling hare, peep forth from out yon covert's shade?
Fear not, but know that ere days shall give birth to months,
Thy voice shall mingle with the chorus of the sea.

HOMER B. HULBERT.

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EDITORIAL DEPARTMENT.

GALE'S "KOREAN-ENGLISH DICTIONARY"

WE extend to MR. GALE our heartiest congratulations upon the completion of his great work. It came to hand only a few days since, too late to permit of close examination for this issue of THE REPOSITORY and a critical review is therefore deferred to a later day. But we have seen enough to justify us in expressing conviction that the author of this work, Mr. James S. Gale, B. A., of the American Presbyterian Mission (North), Wŏnsan, has rendered a most important service to all students of the Korean and Chinese languages, as well as to many others Of course, he has made free use of the labors of his predecessors in lexicography, but that is the right and proper thing, and to be expected, in work of this sort, provided that due recognition and respect is paid to those predecessors, and here Mr. Gale does not sin. The book has been printed in Japan and published by Messrs Kelly and Walsh of Yokohama. It does credit to all concerned. The size of page is well chosen, modelled apparently on the Dictionary of the French Fathers; the type is better than the French Dictionary, and the printing is clear and distinct. One might desiderate a superior quality of paper. Of the contents of the book, its arrangement, &c., we shall at present say nothing except to note that the tables at the end appear to have been somewhat hurried and would have had their usefulness greatly increased by the employment of descriptive head lines, However, when all is said, in the way of minor cirticism, there is no one of us who would not be proud to be the maker of such a work. It will take its place on the student's desk at once; it will be at his elbow continually. We welcome it heartily. To every student of the language we would say, as was said to Peter on a certain occasion, changing only one word, "And he that hath no *copy*, let him sell his garment, and buy one."

The Prime Minister.—The Korean Prime Minister, Kim Pyeng si, in a memorial to the Throne, called the attention of His Majesty to four things calling for rectification. The first is

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in reference to the Royal Inspector. This official in civilian's dress travels thro the country, notices the condition of the people and reports secretly to the Throne. In cases of flagrant wrong he administers justice on the spot and in a summary manner. This is the theory on which he is appointed and sent out. Those appointed of late, according to the representation of the Prime Minister have been guilty of gross wrongs of all sorts and he asks that they be recalled.

The second petition refers to the wholesale dismissal of trained army officers to make room for new, untrained and inexperienced ones.

The third takes up the appointments to the Privy Council, which some one has called the garret in the Korean political structure. "The country has been shocked and surprised to see every day in the Government Gazette the number of appointments of chusas in Privy Council. Three chusas have been appointed for the last three months for every vacancy in the Privy Council. This matter has caused various gossip among the people and rumors of selling and buying of rank circulate everywhere. I humbly believe the Acting President of Privy Council is responsible for this state of affairs" and suggest that the guilty officer be "reprimanded by Your Majesty."

The fourth petition calls attention to the disturbed condition in the interior and suggests that the troops in the various places put forth more strennous efforts to protect the people from marauding bands.

His Majesty replied that the first proposition would receive consideration; that the third and fourth would be attended to, but no reply was made to the second petition.

The Christian News.—The first number of this eight page weekly appeared on the 1st inst. The Rev. Dr. H. G. Underwood is Editor and Dr. C. C. Vinton, Business Manager. The well-known enthusiasm of the former, his superior knowledge of the Korean language, his popularity and wide acquaintance with Koreans both among the common people and officials, eminently fit him for this new work he has undertaken and for which, we understand, he alone is responsible. The prompt, punctual, precise, and practical business methods of the Manager, added to his extensive and exact knowledge of printing are a sure guarantee of the success in his department—tho for the sake of being critical we will mention that we noted a few slips in the edition under review. We look for a paper live, stirring, suggestive. Those who want moss must go elsewhere.

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As we never, with but a single exception, were able to secure an article from the facile pen of Dr. Underwood, for our pages, we shall now have the pleasure of giving our readers the benefit of his views and researches on things Korean. "All things come to him who waits." We hear that His Majesty has accepted a copy of the paper and reads it. Our congratulations to both King and Editor.

The Korean Christian Advocate—a weekly published under the auspices of the Methodist Tract Society and Sunday School Union— is the first religious paper published in Korea. It is intended primarily to meet the wants of the Sunday School, tho half of it is devoted to the discussion of general topics and to Church news. *The Christian News* aims to be a paper for the family and we bid it welcome and God-speed.

The Independent—very naturally, and we think properly, is pleased that the new paper "spaces" the words. "It is a pardonable pride with us, to see these weeklies accept our example in this line, to the great benefit and convenience of their readers."

Korea has now nine papers and two magazines. We are moving.

The Peking Pass.—The worst stretch of road, or whatever you may call it, around Seoul was what is known as the Peking Pass. The defile led thro an opening in the ridge of mountains from fifteen to twenty-five feet deep and it was probably from fear of scratching the dragon's back that no attempt even was made to improve or do any thing with it. For a full decade we have seen men and beasts stumble and pick their way over the boulders and the mud.

In 1895 the foreign community in the western part of our city undertook, at their own expense, the thorough repairing of their principal street—Legation Street Koreans saw the practical value of this improvement and the present extensiye changes in the width and appearance of the streets is no doubt in large part due to the movement inaugurated by us. If we are a shade complacent it is due entirely to the good we are conscious that is being done thro following our example.

In 1896, thro the generous financial support of the Hon. C. Weaber, the able Russian Minister here, the improvement of the famous Peking Pass was undertaken. The sides of the pass were cut down, the bed was filled in, gutters walled up so that now the metamorphosis is most complete. The recollection of the "oldest resident" would be baffled to recall the condition of

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the Pass before these changes were made and carried to such complete success. Mr. Waeber deserves the thanks of every Korean who has occasion to cross the Pass, that the worst third of a mile of road to Seoul has been made the best. We congratulate and rejoice.

Worthless--We notice in several papers of the East a paragraph in reference to the cost of Mission work in Korea. "Returns show that Roman Catholic Missions in Korea cost $10,000 per annum; American Protestant Missions about $20,000, and English £1,200." We are in a position to challenge the figures of the American Protestant Missions and to say they are far from correct. If the first and last figures—on which we have no definite knowledge, tho we might venture an opinion—are no nearer the mark than the second, the whole paragraph is worthless. The same may be said of the sage moralizing indulged in by at least one of the papers. "When it is thought what an infinity of misery the judicious distribution of that amount would have averted in the places wherein the money was collected, we cannot help wondering whether the good people who persistently contribute towards the conversion of the heathen ever really do reflect upon the worth of the trite saying that 'charity begins at home.' Reducing the matter to a vulgar, material and utterly non-sectarian problem, does Christianity do $50,000 per annum worth of good in Korea? If so, how?" All this is very wise and one cannot help admiring the source from which such wisdom emanates. "We cannot help wondering" whether the good Editors "who persistently" write such stuff "ever really do reflect upon the worth" of the facts of the history of missions. Nothing like pious looks, upturned eyes and the whine, "To what purpose is this waste? For this ointment might have been sold for much and given to the poor."

The Reprint of Vol. I.—We have not received a sufficient number of subscriptions to warrant us to undertake to reprint the first volume of THE REPOSITORY and the proposition is therefore given up. We have a few complete sets of the second volume—1895—still on hand which are sold at three dollars per volume, unbound; three dollars and eighty cents, bound in cloth.

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LITERARY DEPARTMENT.

Chan Mi Ka: a selection of hymns for the Korean Church.
Published by the Korean Mission of the Methodist Episcopal Church, 1897: 16° 58 leaves, 11 and 13 cents.

Chan Syeng Ka: Published by a Committee of the Presbyterian Mission. North, 2nd edition. 1897: 80; 31 leaves, 6 cents,

Chan Yang Ka: Hymns of Praise. Edited by H. G. Underwood, D, D. 3rd edition. Seoul, 1896: 89: 96 leaves, 16 cents.

However prevalent in the foreign community in Korea is the feeling that missionary literature has not reached the desired plane of ready appeal to the Korean mind, there can be no question of the acceptance in many quarters of the hymns used in the worship of the Christian Church. Alien as these are in style, thought, phraseology, to all that Korea had known before, they have been accorded a heartiness of welcome by converts and others which shows how extensive a void they contribute to fill. In the mouths of many they have wholly supplanted the quavering intonations of native songs. As I write, a neighbor's servant passes, swinging his buckets, an unchanged heathen and seldom a church attendant, yet from his lips issue, as he saunters, the measures of a Christian hymn. He learned to read a couple of years ago solely that he might be able to acquire such, at first hand.

Of the several classes of religious literature which missionaries are accustomed to offer for the purchase of enquirers, no other is bought so readily as are the collections of hymns. Whatever else may compose his library, no matter if he be without a copy of a single Scripture portion, each convert seeks early to possess a copy of the hymnal: and not a few have been known in their eagerness to effect a complete transcription of some friend's. So it comes that during the past winter each of the three hymnals has undergone at least one reprinting, and that the sales of all combined reach in a year's time many thousand copies.

In neatness and general serviceability the present editions may be regarded for the most part as a decided improvement upon their predecessors, the most notable in this respect being that of the Methodist Mission. A comparison of indices shows that not far from one third of the whole number of hymns are found in all three hymnals. It shows also that almost without exception the whole body of hymns are translations from well-known English ones. It is not hard to believe that the Christian Church in Korea will not always be so dependent upon the religious conceptions of foreigners, but that it will at some period possess not only poets of its own, but also a hymnology characteristic in itself and deeply impregnated with the richness of oriental feeling.

A comparison of translations of any individual hymn results sometimes in favor of one and sometimes of another collection. In examining the various hymns with the necessary degree of carefulness the conclusion is reached that many of them are far from smooth in the reading, and the diverse views of fairly intelligent Koreans as to the meaning of a given stanza indicate that

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obscurity exists in some. Doubtless it would be well if all the hymns in use could be subjected to a careful and leisurely revision with a view to bringing them nearer the Korean equivalent of what they represent to English readers. The two elements of the highest success in hymn-writing are thought and melody. In translation the latter and in part the former must depend on such a thoro conversance with the language used as may be looked for only in one born to its use. But the treasuries of uplifting song bequeathed to us by Milton, Heber and many others, furnish an inexhaustible supply for all times and for all tongues, to render which into a really worthy equivalent is a task the future Church in Korea will not fail to appreciate. Such rendition is not necessarily precluded by the forms of western prosody. Great thoughts may be concisely expressed in any language, may be confined by rules and their expression become more forcible thereby. Yet one may be pardoned the belief that the metre in which a chain of thought has proved acceptable to English Christians is not always that best adapted for its presentation to orientals. The suggestion is hesitatingly made by one who has taken no part in the composition of hymns, but it may be because an examination of many extant hymns has rendered it a conviction, that change of metre would improve a certain, if not a large proportion, of those in the three collections under review.

Fifty Helps for Beginners in the Use of the Korean Language. By Annie L. A. Baird. Trilingual Press: Seoul: 16°: 64 pages, 75 cents.

To the newcomer, yes and to most of those, as well, who feel themselves veterans in Korean, every help is welcome in the effort to conquer this most elusive of languages. Therefore the "Fifty Helps" Mrs. Baird has prepared cannot fail to gain appreciation from the small circle of readers to whom the book addresses itself. It is gratifying to see that Mrs. Baird has attacked the problem from quite an opposite quarter to that usual with the grammarian, and instead of discoursing upon parts of speech and drawing fine distinctions with respect to pronouns and prepositions, has compiled a series of illustrations of the ordinary forms of the verb and their uses. The reviewer cannot speak too highly of the clearness and simplicity she has attained nor of the service this little book seems likely to render to those who stand most in need of it. Widest from the mark, because most difficult of all to a foreign ear, are the efforts to transcribe with Korean notation the sounds of Korean pronunciation. To the writer they seem to resemble previous attempts toward the same end in that they just so far misrepresent as to prove more of a hindrance than an aid. Mrs. Baird would have done well to leave her readers to her own sage advice that they model their pronunciation after native not foreign examples.

OFFICIAL GAZETTE.

(Compiled from The *Independent.*)

March 20th, *Edict* We have already communicated to Our Ministers in person Our wish of revising the laws, rules, and regulations of the Government Departments. We hereby order the Ministers and other officials to organize a board for the purpose of revision of various laws and regulations for the good of the country. The names of the Committee be selected and brought before Us.

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Edict. We feel sorry for the sufferings of Our people during the outbreak of the rebels last year. We hereby give $4000 to the Home Department and order the Department to distribute the money among the suffering people. We further command the prefectural officials to help them in every possible way, rendering them substantial assistance in rebuilding their homes.

March 25th, *Appointments*—Chairmen of the Committee on Revision of Laws, Regulations and Rules of the Government Departments, Kim Pyeng Si, Cho Pyeng Sei, Chung Pom Cho; Vice-Chairmen of the same Committee, Kim Yung Su, Pak Chung Yang, Yun Yong Son, Yi Wan Yong; Advisers, Messrs Brown, Greathouse, Jaisohn and Le Gendre.

April 6th, The following appropriation bills have been passed by the Council and approved by His Majesty; $12,272.40 for the purchase of land between Seoul and Chemulpo along the route where the railroad will be built; $494.52 for the payment of expenses incurred during the trial of a case 1 st December by the Supreme Court; $4,055 for payment of expenses of the prefectural office at Tong-nai; $1,000,000 for a part payment of the loan of $3,000,000 from Japan. The reserve fund of the Treasury was raised to $1,010,000.

CLIMATICAL NOTES.

1ST QUARTER 1897 FOR CHEMULPO.

	Mean Humidity.	Fog. hours.	Rain-fall hours.	Rain-fall inches.	Snow-fall hours.	Snow-fall inches liquid.	Wind prevaling direction.	Wind force in miles.
Jan.	.054	——	21	1.72	35½	1.33	N. E.	16.5
Feb.	.072	12	11	0.04	31½	0.75	N.N.W.	14.8
Mar.	.704	43	55	2.00	——	——	North	18.0

Mean elastic force of vapor: Jan. 0.104; Feb. 0.105; Mar. 0.220.

Hygrometer observations for January and February do not show a great percentage of tension. March showed about as much as the two other months together. Fog made its appearance for a short period in February and increased in March. The weather during January and February was mostly fine and clear, the wind mostly moderate and very variable, tho in January there were some boisterous days. March showed more variable weather, mostly unpleasant, but a few days were fine. The wind was changeable but moderate throughout.

Optical Phenomena:—On Jan. 5th was observed a wind-gall, or part of a rainbow. Such are mostly for runners of bad weather, generally wind, but also snow and rain. In March there were halos on several occasions; on the 13th in the forernoon a halo and parhelia and a rainbow reaching almost to zenith at the same time. At midnight of 16—17th there was a simple halo. On the 20th in the early evening there was a beautiful double halo and paraselene, but the halo of the 13th was a most beautiful panorama representing a structure of several circles.

Remarks:— On March 2nd the ice in the river began to break up and on the 6th the river was open to navigation.

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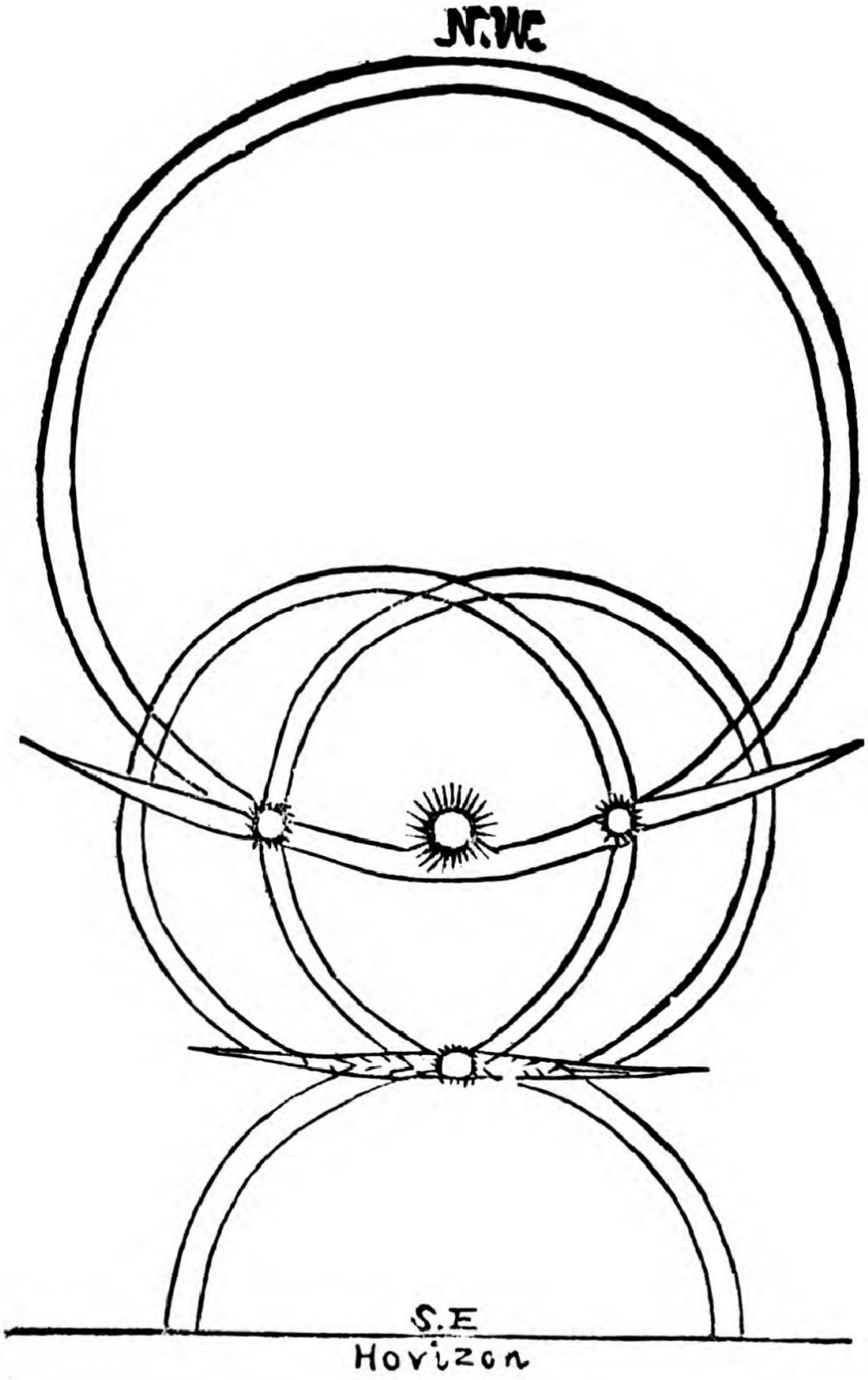

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	Mean Barometer.	Mean Temp. in air, Fahr.	Mean Hygrometer. Fahr.	Highest Max. Fahr.	Lowest Min. Fahr.	Mean Dew-point. Temp. Fahr.
January,	30.329	32.5	28.3	47.0	—0.4	19.3
February,	30.359	25.6	24.6	46.0	× 1.4	19.5
March,	30.292	46.2	41.8	(2.0	23.9	37.0

Atmospheric pressure for January ranged high but was not steady. There were two depressions, the one of note having a minimum of 29.732. Each was followed by a high pressure but the most pronounced one showed a maximum of 30.758. For February the mercury at first showed great uneasiness but for the greater part of the month it exhibited a steady and high range. For March it showed constant change but without indications of mercurial disturbance, and on the whole ranged high.

The temperature wave for January was mostly high and even but during the latter part of the month began to show some extremes and variations. For February it was low, with great variety and marked extremes, especially so between the night and day course During March the course during the day was quite steady but comparison of day and night showed marked extremes. Altho the maximum for the quarter was above freezing point, there were days in each of these months when the maximum was below freezing point.

Optical Phenomena of March 13th.

On the thirteenth of March 1897 at seven thirty a. m. I observed a halo with parhelia, or mock suns, with a radius of 30°.

At first the phenomenon presented a dim apprearance, but soon began to brighten and between eight and nine a. m. supernumerary circles appeared and near their points of meeting with the primary halo parhelia made their appearance,

At the same time I observed, to the S. W. of the phenomenon a bright rainbow some 30° from the halo, which extended however only 40° from the visible horizon upwards.

The weather at the time was cloudy and fine. The upper clouds being cirro-stratus and the lower ones cumulo-stratus. The barometer indicated 30,403.

Thermometer of the air 31.8, Hygrometer or wet bulb temparature 30,2.

There was a light E. N. E. wind. At nine a. m. the halo obtained its greatest brightness, and the illumination was a most brilliant phenomeon, and the view I obtained thro a clouded glass presented the various colors very distinctly.

The halo consisted of prismatic colors, generally of seven, inner color being red and the outer one violet.

Halos are seen often, but of a plain circle. They are observed more frequently in winter than in summer, and more often in high latitudes than in low ones; but halos as fantastic and complicated as the accompanying figure represents are not so frequently seen.

It is assumed that a halo is a sign of unsettled weather if not an actual storm.

This is usually true; but I myself, in observing a halo, take note of the radius, whether expanding or compressing. Should the latter take place bad weather may be expected in various forms, fog, rain and also a storm.

If compressing it means the clouds cirro-stratus. The halo producing clouds are becoming more dense or obtaining a form called nimbus.

The halo is generally a production, or representation, formed by clouds composed of a mass of minute ice crystals.

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A phenomenon something like the foregoing figure I observed here on the seventh of February 1888, and another on the sixteenth of February the same year. I at that time made diagrams and forwarded them with other meteorological records to the Zi-ka-wei Observatory. They were afterwards published in a scientific paper called "The Cosmos."

F. H. MÖRSE.

ON DIT:

That the spring bard is at work.

That Pyeng-yang holds the bicycle record.

That the jails are full.

That this is not necessarily due to the strict administration of justice.

That 3000 men are at work enlarging the Kyeng-won Palace.

That Mr. Eminent Domain has purchased extensively to the east and north of this Palace.

That the memorialist has again made his appearance on his knees at the Palace gates.

That the *Seoul Independent* is the most widely quoted newspaper in the Far East.

That in the Departmental News column it "mirrors most beautifully the eccentricities of life in Korea."

That papers in the vernacular will be as thick as blackberries if a new one is started every month.

That the Royal Inspector devotes considerable attention to the inspection of plethoric purses of the countrymen.

That some American residents were anything but elated over the action of the United States Senate on the Arbitration treaty.

That provincial cities and towns are thinking and talking of street improvements.

That Pyeng-yang, if necessity determines anything, will come in first with Wonsan a close second.

NOTES AND COMMENTS.

THE grave site selected for Her Majesty contains, it is said, 355 acres, of which four-fifths belonged to private citizens.

We extend hearty congratulations to *The Independent* on the completion of its first year, on the 7th inst. May it finish many more volumes.

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Over 1200 patients were seen by Dr. Follwell at the Hall Memorial Hospital in Pyeng-yang in seven weeks. Sixty-two is the highest daily attendance recorded.

The Board to revise the Laws, Regulations and Rules of the Government Departments held their first meeting on the 12th inst. The Board meets regularly on Monday and Thursday of each week.

Japanese Minister Kato presented an autograph letter of thanks from the Emperor of Japan to the King of Korea on the 8th inst. His Korean Majesty received a decoration of the order of the Great Chrysanthemum with Great Cordon from the Emperor of Japan.

The Korean Postal service is an assured fact. Its rates for third class newspaper matter, however, are too high. $2,945.19 worth of postage stamps were sold last year The Seoul office received and delivered last month 28,338 pieces of mail matter. This was an increase of 5,148 over February.

The Annual Meeting of the Methodist Episcopal Mission is announced to be held on 5th prox. Bishop Joyce, whose presidency last year gave great satisfaction, will be present again in time for the meeting.

Count Okuma, Japanese Minister of Foreign Affairs, in a recent speech before the Diet, speaking in reference to the Seoul-Fusan railway said, "As it is apparent that there is no intention to renounce an undertaking once concluded, you will wait a short while. The time will come when the Korean Government will surely fulfil its engagements. * * * The time will soon come; I am confident it will not be long."

In an appreciative review of our last number, the Editor of *The Independent* among other things says, "Under Correspondence some one takes exception to the official translation of The Lord's Prayer in Korean. Some of the points taken are good, but perhaps the correspondent does not give quite enough weight to the fact that all theological terms in Korea are used with such latitude of meaning that Koreans would not be so far misled by the official rendering as he imagines."

Quite right. *The Japan Mail*, in commenting upon the Royal Edict issued after the King's departure from the Russian Legation in which with accustomed modesty or something else, His Majesty takes upon himself the responsibility for the misdoings of "the provincial officials" and "the confused state of affairs of the nation," says, "It is certainly weary work to read matter of this kind. There will be hope for Korea when the King ceases to bow his head publicly in the dust."

We notice in the last number of the China Review, that Mr. E. H. Parker wants Nos. 2 and 3 of the *Korean Recorder*. There never was a magazine or book published under this title. *The Repository* was first published in 1892. It suspended animation in 1893 and 1894 and tried breathing again in January 1895 under the present management and, thanks to its contributors, continues up to the present. *The Repository* was the first magazine or paper published in Korea in the English language. This is not intended as a boast but as a statement of fact.

We acknowledge with thanks the receipt of a photograph of the "Beginning of the work on the Seoul-Chemulpo Railroad" which our readers

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will recall took place on the 2nd of last month. The imported wheelbarrows filled with dirt, the governor of Seoul and Mayor of Chemulpo, together with the western foreigners, Japanese and Koreans, form an interesting picture of this important event. Work continues satisfactorily on the road and we understand the promoters of the enterprise hope to finish the grading to the river before the cold weather next fall. So may it be.

The Righteous Army did effective work last year with the torch, burning, it is reported, no less than 4,379 houses in 14 districts of the country. Korea has her troubles; the Tong Haks in 1894 and the war; in 1895 a year of comparative quiet until the murder of the Queen in October and the memorable and unsuccessful attack on the Top-knot: in 1896, the Righteous Army with the above partial work of destruction. At present the Royal Inspector bids fair to equal his predecessors. No wonder there is a call for revision of laws and a strict enforcement of the same in the spirit in which they were made. The generous contribution of $4,000 by His Majesty to help the people rebuild their houses is timely and his words of sympathy with the sufferers will be appreciated.

For a person even after living several years in a country like this, to give good advice to a new comer is not so easy a task as it at first seems. But in the little book "Fifty Helps for Beginners in the use of the Korean Language" we find, in a nut-shell, and most charmingly put, the very things that the new comer should know. As we read it we say "certainly, that is just the thing for the new comer" but it has taken ten years to evolve it. Not that it took the author that long, but it has taken that long to find some one who could do it in just the right way. She just buttonholes the beginner and draws him aside and gives him a few words of advice that will surely make the first six months or a year much plainer sailing than it otherwise would have been. We do not believe however that this morsel will satisfy us for long. The author will find that when once the public gets a taste of that sort of thing it is not likely to stop short without grumbling.

The Nagasaki Shipping List thinks "Korea's many friends will learn with unfeigned joy that the progressive Government of that enlightened Kingdom has decided to establish a system of honorable decorations" . . . , and ventures to suggest that "the Decoration of the Yellow Dog's Eye, of the First Degree of the Illustrious Order of Sons of Solomon the Wise," be proffered to the sagacious code maker of the Police Department "who recently issued general instructions to the city Police." Our contemporary would not have dreamed of embodying the vital precept against 'digging in the streets for play or pleasure,' so aptly and forcibly as has this new aspirant for fame, in the pronunciamento of the Seoul Police Department. The propriety of the police 'stopping the disorderly conduct of drunkards on the streets,' was another sagacious suggestion, as was also the maxim setting it forth that 'the grown persons must not impose upon the children.' Evidently this genial Editor has not yet visited Korea and may therefore be excused for not appreciating our "feeble but humble" efforts.

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THE KOREAN REPOSITORY.

MAY, 1897.

A ROYAL FUNERAL.

IT is quite impossible to describe a Royal Funeral, from beginning to end, within the limits of a magazine article. This article will, therefore, only deal with a portion of the ceremony. It has been fixed by Korean ritualists to the minutest detail, and an attempt is made to describe it according to this standard; but whether the funeral service this year has been curtailed or not I am unable to say. It must, therefore, be borne in mind that the description here given applies to the ritual performed before the Japanese invasion and any reforms or so-called reforms since that time have not been taken into consideration. Unless otherwise noted, the ceremony is the same for king or queen. The first portion of the ceremony that will here be considered is

THE LEAVE-TAKING OR FAREWELL.

The King[1] never accompanies the bier as far as the grave, but takes leave of it just beyond the city walls and then returns to the Palace. At the time the coffin is lowered into the grave,[2] however, he turns his face towards the tomb and wails. As the procession returns from the grave he also goes out to meet[3] the "Spirit-tablet" and escorts it into the Palace.

On the day preceding the burial the Royal Attendants erect a number of resting places or shelters (幄次).

1. A shelter is erected for the King, by the side of the road and just within the city gate. This is built in a line directly east and west.

2. A shelter is erected for the King outside of the city gate.

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3. A shelter is erected where the "Road Sacrifices" are offered.

4. A tent[4] is erected near the preceding shelter, and here the bier rests whilst the farewell service is performed. This is made to face the south,[5] unless one of the other points of the compass is more propitious. Just to the east of this and facing the west is

5. The place of leave-taking, where the King bids farewell to the body. Mats and blankets are arranged for the King and to the rear of these are places for all the civil and military officials who accompany him. The latter are also arranged to face the west.

On the day of the burial and about two-and-a-half hours before the time appointed for the procession to start, the master of the Royal Stud[6] places the Royal Carriage[7] outside the middle gate of the Palace enclosure and the Royal Sedan Chair[8] outside the inner gate. The officials who act as an escort all take up a position outside the inner gate and wait until the coffin is placed on the bier. The Master of Ceremonies then advances to the Royal Mourning Tent,[9] and falling on his face calls out in a sing-song tone "The Spirit Chariot will now proceed." After a little while he again calls out, still kneeling, "Exert yourselves,"[10] after which the eunuchs escort the King, clad in mourning robes and leaning on a staff, to the Royal Sedan Chair. He takes his seat in this chair and, holding the mourner's screen before his face, the procession starts with the same attendants and guards as on ordinary occasions. The Master of Ceremonies leads the way until the middle gate[11] is passed, when he calls out "Descend from the Royal Sedan Chair and mount the Royal Carriage." The King does so and the Master of Ceremonies calls out "Proceed," whereupon the procession moves on with the usual attendants and guards. By the time the bier has reached the city gate the Royal Carriage will have reached the first resting-place. The Master of Ceremonies now calls out "Descend from the Royal Carriage," and the King descends. The Master of Ceremonies now leads the way into the shelter. After the bier has rested sufficiently to allow the poles to be changed it again proceeds whilst the Master of Ceremonies calls out "Come forth from the Shelter." The King comes forth and the Master of Ceremonies leads the way to the Royal Carriage. When this is reached he calls out "Mount the Royal Chair" and the King mounts it, after which the Master of Ceremonies calls out "Proceed," and again they set off with the same attendants and guards as on ordinary occasions. The bier first reaches the tent erected for

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it near the place where the "Road Sacrifices" are offered, the Royal Carriage in the meantime having reached the second shelter. The Master of Ceremonies now calls out "Descend from the Royal Carriage," whereupon the King descends. The Master of Ceremonies now leads the way into the shelter. The officials who have accompanied the procession now advance and burn incense, after which the Clerks[12] to the Master of Ceremonies arrange them according to their rank and they advance to the place where a farewell is taken of the bier. When the bier is about to proceed to the grave the Master of Ceremonies advances to the front of the King's shelter and falling on his face, calls out "The Spirit Chariot is about to proceed" and in a little while again, "Come forth from the Shelter." The King comes forth from the shelter and the Master of Ceremonies leads the way to the Royal Sedan Chair and calls out "Ascend the Royal Sedan Chair." The king ascends and the procession now sets out for the place where a farewell is taken of the bier, the Master of Ceremonies leading the way. When this is reached he calls out "Descend from the Royal Sedan Chair" and the King descends; after which he advances to where the mats and blankets are arranged for him, the Master of Ceremonies leading the way. When this place is reached they wait a few moments opposite the curtain which screens the bier and the Master of Ceremonies then calls out, "Fall on your face and wail." The King falls on his face and wails, and when he has sufficiently vented his sorrow the Head Clerk[13] to the Master of Ceremonies calls out "Fall on your faces and wail," whereupon all the officials fall on their faces and wail. After they have given sufficient evidence of their grief the Master of Ceremonies calls out "Cease wailing and arise. Make four prostrations[14] and stand erect." The King follows these directions and the Chief Clerk to the Master of Ceremonies then calls out "Cease wailing and arise. Make four prostrations and stand erect." The officials all follow these directions after which the Master of Ceremonies leads the way back to the King's chair and calls out "Ascend the Royal Sedan Chair." The King ascends the the Royal Sedan Chair and the procession now returns to the Palace in the same way as it came. The Master of Ceremonies leads the way to the second shelter and when this is reached calls out, "Descend from the Royal Sedan Chair." The King descends and the Master of Ceremonies leads the way into the shelter. The Clerks to the Master of Ceremonies show the officials their proper places and one of the latter who has been appointed for the purpose, kneels and reads out the names of all those who have been in attendance upon the King. After

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this is finished the Clerks to the Master of Ceremonies arrange them according to rank on either side of the King and the Master of Ceremonies proceeds to the front of the shelter and calls out "Proceed," whereupon he leads the way to the Royal Carriage. When this is reached he calls out "Ascend the Royal Carriage" and the King ascends after which the procession returns to the Palace, the King holding the mourning screen before his face and accompanied by the same attendants as before.

The Sacrifices on the Road.

On the day previous to the funeral the Sacrificial Board erects a resting place for the bier outside the city gate. This faces the south and an entrance is made on the south side[15] with screens and curtains In the center of this tent is placed a rest for the bier which is made as on ordinary occasions. To the west side of this tent, a small apartment is curtained off where the hearse is temporarily placed whilst sacrifices are offered. On the day of the funeral the offerings[16] are arranged in front of the rest which has been erected for the bier, and the brazier, box of incense and candles are placed in their proper places. The written invocation is placed to the left and the trays of wine are placed in the south-east corner, facing the north. Three cups are used. The Clerks to the Master of Ceremonies lead the officials to their appointed places to the east and west of the curtained entrance and facing the north. The Chief of the Clerks and the Clerks themselves take their places as usual. As the procession approaches the Chief Minister and his attendant wash their hands.[17] As the Chair containing the clothes[18] reaches the shelter, the Master of Ceremonies falls on his face before it and calls out "Pray descend from the Chair and ascend the Chair[19] containing the Tablet." He then bows and stands erect whilst the eunuchs take the tablet-chair and place it in front of the other. The Master of Sacrifices[20] now takes the box of clothes and carefully removes it from its original chair to the tablet-chair. As this chair reaches the curtained entrance, the Master of Ceremonies calls out "Pray descend from the Chair and ascend the Bier," after which he bows low and afterwards stands erect. The Master of Sacrifices now carefully removes the box of clothes from the chair and places it on the rest erected for the bier whilst the case containing the temporary tablet[21] is placed behind this. As the hearse approaches, the Master of Ceremonies goes out to meet it and calls out "Pray rest a little while." He then bows low and returns to his place. The Chief Clerk to the Master of Ceremonies now calls out "Fall on your faces and wail," after

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which all the officials fall on their faces and wail. The Chief Clerk now calls out "Cease wailing, arise, make four prostrations and stand erect," after which all the officials follow these directions. The Clerks to the Master of Ceremonies now lead the Chief Minister to the front of the bier where he remains facing the north. The Clerks then call out "Kneel" after which all the officials kneel. The Clerks now place incense in the brazier thrice,[22] after which the attendant pours out wine and gives it to the Chief Minister, the latter returning it to the attendant, who places it in front of the bier. The Clerks now prostrate themselves and retire a little to the rear where they remain kneeling. The Master of Sacrifices[23] advances to the left of the bier and kneeling recites the invocation. The Clerks now bow low and arise, after which the Chief Minister does the same. The Chief Clerk now calls out "Bow low and stand erect" after which all the ministers do so. The Clerks and the Chief Minister now retire to their own places.[24]

The Chief Clerk now calls out "Kneel, bow low and wail," after which all the officials kneel, bow low, and wail. The Chief Clerk allows some time to elapse so that they may give sufficient expression to their grief when he again calls out "Cease wailing, arise, make four prostrations and stand erect." These directions are followed, with the precision of a body of soldiers, by all the officials. The Chief Clerk calls out "Kneel, bow low, and wail," and all the officials do so. After they have given sufficient expression to their sorrow, he again calls out "Cease wailing, arise, make four prostrations and stand erect," and all the officials obey these directions. This ceremony is now considered to have been completed and the chest of clothes, etc., is removed from one chair to another with the same ritual and invocations, but in reverse order.[25]

The Wailing as the Coffin is lowered into the Grave.

On the day of the funeral the Royal Attendants arrange a place[26] for the King to mourn outside the Royal Mourning Tent. It is made to face the north. Outside the In Chŏng Palace[27] are places for all the officials,[28] according to their rank: those of the civil class being on the east and those of the military class on the west.[29] These are all arranged to face the north. The attendants on the King are all dressed in mourning and take up a position in front of the Royal Mourning Tent. When the time appointed for lowering the Coffin into the grave arrives the Clerks to the Master of Ceremonies lead all the officials to their appointed places near the Royal

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Mourning Tent. The Master of Ceremonies now advances to the Royal Mourning Tent and falling on his face calls out "Come forth." The King, dressed in hempen garments and leaning on his staff, comes out of the tent, and the Master of Ceremonies escorts him to the place set apart for wailing. When this place is reached the Master of Ceremonies falls on his face and calls out "Fall on your face and wail." The King does so and after he has sufficiently vented his grief the Chief Clerk calls out "Fall on your faces and wail," whereupon all the officials fall on their faces and wail. After they have kept up their wailing for a sufficient length of time, the Master of Ceremonies calls out "Cease wailing and arise, make four prostrations and stand erect." The king follows these directions, whereupon the Chief Clerk gives the same order which is followed by all the officials. The Master of Ceremonies now escorts the King back to the Royal Mourning Tent whilst all the officials take up a position on the east. The Chief Minister then advances to the King and kneeling reads out the names of all the officials who have been present after which they all retire.[30]

These are some of the rites performed at a Royal Funeral; but as has been stated above they are not a tenth part of the Funeral Ceremonies. As will be seen, the most minute details are regulated by custom, so that it requires days of study by the Master of Ceremonies and his Clerks so that everything will pass off smoothly. There is a saying amongst the Clerks that "it requires ten years to master all the details of their duties" It can truly be said of Koreans as of the Japanese, that "they are great in small things" and shall I add, small in great things.

E. B. Landis, M. D.

NOTES.

1. It will be remembered that the chief mourner is always a King. Even tho the funeral is that of a King, his successor will have ascended the throne before the day of the funeral.

2. The time when the coffin is lowered into the grave has been fixed by divination and consequently is known to the King. He will, therefore, know when to turn his face towards the tomb and wail.

3. It is always considered a mark of honour to go out to receive a guest and escort him into the house. The King thus shows honour to the deceased.

4. 靈帳殿.

5. The North is the region of darkness and the abode of shades. This explains also the reason that the clothes of a dead person are held towards the North and his name called just after the breath has left the body. It is an attempt to call the spirit back from the world of shades.

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6. In case of the death of a Crown Prince one of the Secretaries of the Royal Stud arranges the chairs. The chairs are in charge of the Department of the Royal Stud because in times gone by the King rode in a chariot drawn by horses and not in a chair borne by men.

7. In case of the death of a Crown Prince the Royal Carriage is placed outside the inner gate instead of the middle gate.

8. I have translated the character 輦 by Royal Carriage and the character 輿 by Royal Sedan Chair. They are in fact both Sedan chairs; it was necessary to make a distinction and it has been done as above. The 輦 is the ordinary chair used by the King, whilst the other is an uncovered chair.

9. By the Royal Mourning Tent is meant the hut built roughly of straw where mourners are supposed to spend their days during the first year of mourning. They are usually erected in front of the grave, but in the case of a King, this is impossible and it is built within the palace enclosure.

10. In the case of a Crown Prince, the Master of Ceremonies calls out "Go Cautiously."

11. In case the deceased is Crown Prince until the outer gate is passed.

12. The official title 引儀 has been translated Clerks to the Master of Ceremonies. The office is held by an equal number of "Chyoung In" or middle class and the illegitimate sons of nobles. I am under the impression that there are six of each class—not having my notes at hand I may be in error as to the number. The title "In Eui," if borne by a noble always marks him as an illegitimate descendant.

13. 贊儀, the Chief of the 引儀.

14. In case of the death of a Crown Prince only two prostrations are made.

15. See note 5.

16. The arrangement of the offerings is best understood by means of a diagram, thus:—

		(1)					(1)					(1)		
(2)		(3)		(3)		(3)		(3)		(3)		(3)		(4)
	(5)		(6)		(6)		(6)		(6)		(6)		(7)	
		(5)		(8)		(8)		(8)		(8)		(5)		
		(5)		(9)		(9)		(9)		(9)		(5)		
		(10)				(11)		(12)				(10)		

1. Meats.
2. Broth.
3. Fruit.
4. Steamed or Fried Vegetables.
5. Cakes.
6. A kind of doughy paste (Yak-koa.)
7. Vermicelli.
8.
9.
10. Candles.
11. Brazier.
12. Box of Incense.

17. An emblem of purification.

18. This chair contains a box of the clothes which were worn by the deceased during life.

19. A chair which contains the temporary spirit-tablet.

20. 大祝 has been translated Master of Sacrifices.

21. The permanent spirit tablet is never made until after the body is buried. In the meanwhile a temporary tablet is made, which, in the case of the people, is of paper.

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22. The common people when offering sacrifices also place incense in the brazier thrice.

23. The Master of Sacrifices must be a civil official of at least the fifth degree of rank.

24. In case the deceased has been Queen or Crown Princess the ritual is practically the same save that the Master of Sacrifices is of lower rank.

25. The curtains of the tent are made of white hempen material and furnished by the Board of Sacrifices. The dishes used are furnished by the Board of Works and the napkins by the Royal Wardrobe Department.

26. Mats and blankets are spread on the ground, nothing more.

27. 仁政殿 or Hall of Benevolent Government. This is the Ceremonial Hall of the Palace.

28. In the funeral of a Crown Princess these are not required to be present.

29. The meaning of the word "Nyang pan" it will be remembered is literally the two classes 兩班. The Eastern Classes or those holding Civil rank and the Western class or those holding Military rank. Originally therefore a noble was one who held official rank.

30. The King does not know who has been present and who absent. Besides many ex-officials sometimes attend. This part of the ceremony, therefore, is to acquaint him with the names of those who have been present. After the Mourning rites have been completed, they are usually rewarded.

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THE TRAINING OF A NATIVE MINISTRY.

II.

NOW if we have given a fair interpretation of Scripture, and a proper rendering of historic facts in our previous article, then what important lessons may we learn, and what instructive inferences shall we draw from these truths?

1. We learn, in the first place, that in the Jewish "schools of the prophets," there was a gradual intellectual development up to the end,—up to the time when God rejected the nation, at which time her school system had reached a very high stage of culture. Similarly has the Christian theological system developed gradually from the beginning of the second century. And when was it more faithfully and persistently prosecuted than now? It is only fair to presume that this will continue until Christ comes again.

2. That altho the Jewish schools produced such men as *Gamaliel* and *Saul*, with all their wisdom and learning, still they knew not Christ when he came. And this notwithstanding the fact that they studied constantly those very Scriptures which taught of His coming. Mark you, it was not the study of the Scriptures which blinded them, but the filling of their heads and hearts with that which was *not Scripture*. Shall it be so with the present Christian teachers when Christ comes to receive His Church? Or will these institutions aid the people to so understand the Scriptures, that they may know Him when He comes?

3. The Jewish educators were constantly adding to the Scriptures their own traditions, which precluded the clearest understanding of the Scriptures themselves. Now where do our higher critics come from to day, and where does their scholastic influence not permeate? Nor is this true of older Christendom alone; for what do we find in our neighbor mission field, Japan, in the sections where that higher intellectual training of her "candidates for the ministry" was emphasized and believed essential to the Church's development even tho it must be done with foreign money? Let Doshisha answer. We need to start right, and move right to the end.

Now, once more, with these facts before us, let us consider what the effect would be, if, in the founding of the Church in Korea, we were to begin by providing her with a full fledged clerical educational system, and proceed at once to turn out schooled preachers to take charge of the organized churches.

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1. In the first place, there would have been much money spent upon these men in giving them an education; and this would necessarily entail a further expenditure in the building of churches and aid in the support of the salaries of these ministers. This would be but to create a vocation under the name of religion.

2. One most certain outcome would be that the Church would very soon learn to *trust men*, rather than God. They would very soon learn to rest their soul's salvation upon the wisdom and instruction of their ministers, rather than the blood of the covenant. And they would be most likely to be fed upon the dry husks of men's philosophies, rather than upon the pure simple Word of God.

3. A third result would be observed even before the Church should be fairly established. We should have a mercenary ministry, and a worldly Church. Guard it ever so carefully, man cannot look into another's heart; and they will feign humility, earnest devotion and faithful service for a long time when they can see such a position of influence held out before them. You will have a ministry with the outside for Christ, but the *heart* for the devil. With such a ministry the devil would rejoice and rule the Church called Christian. God seems to have vouchsafed to His Church the Apostolical Acts in order to save her ever after from falling into this blunder. But the Church has not always heeded the warning as she ought to have done.

Then what are we to do? We come back again to our "pattern,"—Paul in the Apostolical Church. We read here of no school for the training of converts to be leaders and overseers of the churches. Not that there was no education, for we have every reason to believe that Paul spared no pains to teach special individuals who seemed called of God to be special witness-bearers. This he did privately and no doubt he frequently gathered them in companies, but we never read of him teaching them aught else but the pure "Word of God." We also have examples of faithful parental training from childhood as in the case of 2 Tim. iii. 15. The Church was ruled by elders who were instructed "to feed the Church of God." Here the *Word of God* is magnified as the source of their strength and life.

Not until the 2nd century do we find men arising, who feel called upon to resort to the *heathen philosophy* to combat the heathenism of the time. Accordingly we find Justin Martyr and Origen remodeling Platonism and Aristotelianism, and using it to defend the Word of God (as tho the Word of God needed to be braced up with such stuff). From that day to the present, the Church has looked to (put her faith in)

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the highest educated critics to defend her *faith*, and in so doing has, in the proportion that she has done so, lost faith in Him who promised to be in the Church to rule and guide her.

In this way it came to be believed, that the Church could not live or act as a *witness* without proving to the infidel world that she had that *right to exist*. And what can be said against this? There are no historical facts to prove that had the Church *not thus* resorted to worldly means, that her power would have been retained, and her status would be different,—because ever since the apostolical period this has been the trend. During that period, however, it was not so. Altho there was just as much reason to resort to Platonism and Aristotelianism in Paul's day, as there was in the days of Origen and Justin Martyr or any subsequent age, we do not find Paul thus led off. We do not find him mixing up this philosophy in his preaching; neither do we find it in any of his epistles. The Word of God is sufficient for him; it ought to be for us. We do not find him preparing the elders, whom he ordained as overseers of the churches, to meet the infidel and the scoffer, with aught else than the simple Word of God. Then why should we? I know of no adequate reason as to why this sort of thing, tho not necessary in Paul's time, has been thought necessary ever since. It may be affirmed that during the Apostolic period the Church was blessed with a special power and guidance of the Holy Ghost; also that this miracle working power was limited to the Apostles and early Christians; and that for these reasons the early Church might be able to get along, as she did, without resorting to intellect and philosophy, as she has done ever since. But in reply, it would be pertinent to inquire, whether, had the Church kept to her "pattern," and advanced along the lines upon which she was started, she would not have retained the presence and power of the Holy Ghost, the power to witness for Christ with miracles, and all the blessed leadings of the Spirit that characterized the early Church? While there can be no positive argument brought to bear against this supposition, there is much that goes to show that this would have been the case. The promises of the Word look that way; Christ's priestly prayer in John xvii., looks that way; the seven Epistles to the Churches in Rev. ii., iii. look that way; and when we look in *faith* at Christ and the work of the Holy Ghost in the first century, we feel that that would be consistent with the Word of God, Christ like, and pleasing to Him who gave us the "promise of the Father." Acts ii. 39.

Then following this "pattern" now, how shall we train the native ministry?

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1. We should first seek to train such as have been converted from heathenism, rather than to seek children of the unconverted and by education hope to prepare them to be witnesses for God. Converts from heathenism, who, without foreign money to lure them, have given evidence of being "filled with the Spirit" and called of God, are the ones we should look to for the future ministry. For we may be sure that if we *do not*, God *will call* a ministry. Then such an one ought to receive much biblical instruction from his spiritual adviser, the foreign missionary, just as the elders did from Paul. When several churches have been organized, such ought to be placed in charge. Now the foreign missionary ought to be very faithful with these leaders, in giving them all the instruction he can, whether he does it privately, or whether he collects them in classes for such study. But what they learn from the missionary ought to be the Word of God and nothing else. A ministry thus started, the native Church will be able to support. It will be native to the soil, and not an exotic. It will be patterned after Paul who left us a good example. By and by when the Church grows to be stronger, if these overseers and leaders desire to take a further course, and the Church demand a better educated ministry, it can be done; and the Church will be fitted to do her part just in proportion to the way in which she has been led to help herself from the start. What the people most need, and need first of all, is Christ and the Holy Ghost.

It does not take secular education to preach Christ. It does require education to be an apologete in the present higher critic's sense of the term; but in Stephen's day it was not so. In Stephen's and in Paul's apologies there is no worldly wisdom displayed, but much of the "wisdom of God, and the power of God," which is salvation to all them that believe. The Church never spread so rapidly as under such witnessing, and under such apologetes. Were we but to return to such pristine faith with the like action, we might hope for similar results; and God would take care of the education. "For God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to naught things that are;" and why? "That no *flesh* should glory in His presence." When man makes much of himself and increases, then John iii. 30 is reversed and glory that belongs to Christ is lavished on self thro the praise of men.

Not only ought great care to be taken not to give him an education far in advance of the people to whom he is going to

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minister; but equally great care must be taken from the beginning, not to make it so that they shall receive money for Christian work Right here is one of the very greatest dangers; the one that will eventually lead to a mercenary ministry. Once let a man get the idea that he is receiving or will receive pay for preaching, and there will be found to have sprung up in his heart, immediately, an evil principle which will prevent forever his receiving the Holy Ghost. Why should a man who is keeping his family upon seven dollars a month at manual labor, receive ten or twelve dollars as soon as he is made a helper and put under foreign employ? When this is done, will not he, as well as all his relatives, be quick to note the financial gain as well as physical ease in the change of vocation? When we offer this incentive, we but aid Satan in his mischief, injuring the cause of Christ in general, as well as the individual himself.

Then again, there seems to be much favoring the injunction that a "man abide in the same calling wherein he was called." (1) In so doing men will be slow to attribute a false motive to his efforts in preaching Christ; and their minds will naturally be relieved from much prejudice. (2) His own mind will be free from the thoughts of filthy lucre, so that the simple Word may receive his undivided attention solely for Christ's sake. (3) Gratitude begets gratitude; and when a man feels that the love of Christ is constraining him to preach, the doing it without pay, rather than with pay, creates in him a sense of his dependence upon God, and begets gratitude for mercies received as nothing else could do. This being seen and felt by others makes his testimony of great weight, because it is genuine and everybody knows it to be such.

This is not to be taken as argument against a paid ministry. "The laborer is worthy of his hire:" and that he will surely get, if only he be "worthy." But when once he is "worthy," every mercenary motive will have been eradicated.

2. But when the time has come for a still better educated ministry, how shall we proceed? When we enter upon this feature of the work we cannot be too cautious.

(1) Caution first; we ought never to be guided in our educational principles by what we see dominating secular and infidel schools. That is, we ought to do nothing here, simply because it is popular. In other words we ought not to court worldly favor.

(2) Caution second; great care should be taken that a secular agency be not made use of to enhance the efficiency of God's ministers. God will not accept such efficiency.

(3) Caution third; care should be taken not to select boys,—whether of Christian parentage or not, hoping that the Lord will

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call them when we get them educated. "Man looketh on the outward appearance, but the Lord looketh on the heart." 1st Sam. xvi. 7. Let the call first come from God, then such an one in God's way train for Him.

(4) Caution fourth; never think of sending a bright, and apparently earnest Christian native off to America to be educated on foreign money, unless you want to spoil him. That will be the surest way to blight his future usefulness.

The orientals who can stand such a process without ruin are few. It is dangerous to say the least.

Then on the positive side:—

(1) "Hasten slowly;" along the line of training a ministry go slow. Whatever may be done in the way of education in general, in the training of men for the *holy ministry*, to haste is but to "waste." Better wait with an unpaid ministry than hasten too rapidly to the preparing of a ministry who shall be much in advance of the people whom they serve.

(2) Give labor its proper place and dignity, Let those who are desiring an education work. In this way they will learn not only not to despise labor, but will be enabled themselves to go thro school upon their own honor. And not only so, but in after years they will not fall back, like helpless babes, upon the Church for sustenance. It is no more humiliating for the "yangban" of Korea to-day, to receive instruction from a laboring man, than it was in the days of Paul, when he taught the people and supported himself at his trade.

(3) The teaching of industry and frugality should be ever before us. If the Christians, and especially those who teach, do not set an example of prosperity before the eyes of the world, their testimony will be of little worth; because if he practices what he preaches he will be prosperous and shall not want.

(4) Above all, the Word of God must be magnified. Give the Bible its proper place, the place it ought to have with the children of light. If those who teach be not Bible students what can be expected from those whom these shall teach? It goes without saying that those who know not the Bible cannot teach it to others. Neither can he who knows not the Holy Spirit bring Him. We must have Bible students, we must have Holy Ghost-filled men, if we expect to have a Holy Ghost-ruled Church.

With these principles governing and the Holy Ghost ruling, we shall have not only a Holy Ghost ministry, but a Holy Ghost Church, as a witness for God, to call out from the Gentiles, a people for His Name.

W. L. SWALLEN.

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THE STRAIGHT HOOK.

IN my imperfect sketch of Tong Pang Suk, the Korean Methuselah, in your magazine for February, I stated that it was said that Tong fished for centuries in the Han River, using a straight piece of wire instead of a hook, or as the Koreans put it a "straight hook," in order that he might catch no fish.

Since this article was published I have ascertained that it is probable it was not o'd Tong who engaged in this pleasant pastime, but another worthy—Kang Tai Kong by name. Of course it is possible that both of these gentlemen did this, but the most authentic accounts give the credit of the achievement to Kang and it may be that in the ages which have passed the two stories have got mingled and confused.

Grave errors sometimes creep into history from the most insignificant sources, and as I should deeply regret having done anything, however humble, to contribute in any degree to error in regard to this great and most important historical question; viz. whether it was Tong or Kang who fished in the Han River with a straight hook, I submit a brief sketch of Kang's life, in order that the readers of THE REPOSITORY, and future historians, may judge for themselves.

His father possessed a few acres of rich rice lands near Mapoo on the Han river, and by the exercise of rigid economy and unremitting industry the family was able to live humbly but in comparative comfort.

Kang from his earliest years evinced a marked and great disinclination for honest labor of any kind and his industrious parents realizing that he would always be a drone and useless in the rice field and recognizing in his aversion to work, his ingrained idleness and his worthlesness generally,—many of the chief, we may say, almost universal characteristics, of officials,—wisely concluded he would make a useful, capable and ornamental member of the official class and went about to prepare him for admission.

So he was sent to one of the small schools in the village where under the watchful eye and ear of a teacher he could learn to read and write the Chinese ideographs or characters, and acquire some familiarity with the wise precepts and proverbs of

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Confucius. Seated on the floor, swaying his body to and fro and crying out in concert with his fellow students at the top of his voice the Korean names for the ideographs from early morning to night, with occasional exercises in writing, his education, if such it may be called, went on after the most approved Korean fashion.

It is said that it requires from ten to fifteen years of this most monotonous work to learn even the rudiments, and often many more years are spent.

At last Kang's education was supposed to be complete, and it is to be presumed he knew as much or as little, as his fellow scholars, and was like them prepared to attend the Quagga. This was the public examination held several times each year at Seoul, in or near the Palace, often in the presence of His Majesty, and the candidates, often hundreds in number, were required to write in hugh ideographs on a specially prepared paper sheet nearly as large as a barn door, a thesis usually in the form of poetry, on some subject given publicly to all at the commencement.

These papers were written in the open air, on the ground and when completed, which was required to be before the close of the day, were handed to the Examiners and presumed to be carefully read by them and His Majesty. In a day or two the names of those who had been lucky enough to pass were proclaimed and gazetted.

For reasons not necessary to discuss here, none of these Quaggas have been held for the last one or two years, but all who have lived long in Seoul will remember seeing the successful candidates of the Quaggas parading the streets; each mounted on a prancing steed which was gaily decked out with plumes and ribbons, and followed by a retinue of his friends and servants and always preceded by some stalwart fellow bearing the diploma, which was done up in a roll, some eighteen inches long and tied with long ribbons that floated in the wind as he shook it aloft and around, while fantastically dancing and jumping about and shouting in his ecstasy and the exuberance of his joy over the good fortune of his friend or master.

After two or three unsuccessful attempts Kang succeeded in passing the examination and got his diploma, which gave him the right to wear under his hat a certain conical cap made of horse hair, and also to hold office—provided he could secure an appointment.

Altho history (as is often the case in respect to important events) is silent on the subject, it is to be presumed that Kang pranced thro the streets on a gallant grey followed by as large a band as he could collect in the usual and most approved fashion.

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We know that donning his conical cap he joined the great army of office-seekers, composed of those who had passed the Quagga examinations and became like them a drone working only to get appointment to office.

This class under the rule could do no manual work, nor engage in any useful avocation, mercantile or otherwise; to do so, would be to lose caste.

It is astonishing how the relatives and even acquaintances of these fellows will patiently, for years, contribute to support them in unmitigated and unadulterated idleness. The liberality, even cheerfulness, with which they do this is only to be equaled by the rapidity and avidity with which they leave their rice fields, abandon the shops and quit their pursuits and flock to and around their protegé, when he does happen to get an office, sharing his salary and bribes—indeed literally living on him and scheming and joining with him in all devices and squeezes, paltry or great as the case may be, to increase the emoluments of his office.

Kang no doubt for a while enjoyed his enforced idleness, which was in such consonance with his habits and constitution, but in time began to realize that there was a vast difference and great interval between a diploma and an office.

His family had no influence in official circles and were too poor to contribute the funds necessary to turn official patronage in his direction, and he at last saw that he must cultivate that most indispensible quality of an office-seeker—patience, and to that end concluded to go "a fishing," and to still better learn this lesson of patience adopted a straight hook.

This possibly was not the only reason that induced Kang to select a straight hook, which was probably a short needle strung thro the eye; it may be that fearing if by any mischance he should catch a fish it might be suspected he was engaged in a useful pursuit and doing something to contribute to his support and that he would thereby "lose face" with his fellows, he used the needle to guard against any such dire catastrophe.

At any rate he betook himself to a convenient nook on the eastern bank of the Han river and seated on a ledge of rocks fished from day to day. The sun each morning as it rose over the mountains in the east found him at his post and when descending its last rays illuminated his placid face as he fished. In all seasons—during the many pleasant days which make the Korean climate the best and most glorious in all Asia, as well as in the chilling blasts of winter and in the heavy down-pour of the rainy season, he was there fishing. If in the course of eight or ten years a sportive fish nibbled at his needle Kang had only to gently move the line and the fish went off uncaught and unharmed.

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The most moderate and conservative Koreans say Kang thus continued for eighty years; others say for one hundred and forty.

At last his fame reached the ears of the then reigning King who, organizing a grand procession to visit Kang, found him on his ledge faithfully fishing, the very embodiment of patience on a rock, and having heard his story, saw at once, with that prescience with which Royalty is sometimes endowed, that Kang possessing that greatest of all qualifications for royal officers, unending and ever-enduring patience—was just the man for Prime Minister and so appointed him on the spot.

Kang was forthwith removed from his rock to the highest place of honor in the Palace, that of Prime Minister of the Left, and there, seated on silken cushions, puffed his pipe in peace. It is said that is those days, and perhaps in much more modern times, the length of an official's pipe was measured by the rank of his office and that Kang's pipe-stem was considerably longer than the old fishing-pole he had used in the years of his waiting; indeed that the bowl of the pipe was so far away from the mouth-piece that it was impossible for him to tell if the pipe was lighted and that the most knotty and important and only great question of state which he tried to decide from day to day was whether in fact he was smoking.

Never asked for any advice, and never offering any, he gave no bad advice; doing nothing he never did anything wrong; and interfering with no intrigues, opposing no schemes and meddling with nobody, he made no enemies and so he was greatly beloved and was then, and has ever since been, universally recognized as the wisest, best and greatest of Prime Ministers,—a shining and grand example to be followed and if possible emulated by his successors. This "grand old man" continued for many years to thus efficiently discharge the arduous duties of his high office until at last death ended his brilliant career, when amidst the tears of the nation he was given a semi-royal burial.

A head grave-keeper with numerous assistants was appointed, all drawing liberal salaries, to watch his tombstone and keep it from moving away, and it is said this was continued to recent times. So thus we see that Kang even in dying and getting buried bestowed blessings in the shape of sinecure salaries on a large class of worthy officials thro a long series of generations.

Aside from the interest which the stirring events of Kang's life must excite in all who read this article, I think a moral may be drawn from it by some of us Westerners. We all know that on the inaugeration of a new President a vast hoard of office-seekers

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flock to Washington. Only recently there has been a radical change in the Federal administration and we know that now the capital is crowded with patriots, who having during the late political campaign, drank innumerable glasses of beer, marched in the torch-light processions and shouted themselves hoarse at the meetings, and convinced that it was thro their unaided efforts McKinley was elected and the country saved, have gone to Washington to consent to accept a seat in the Cabinet or an appointment as ambassador to some great foreign court. That after struggling, scheming, bothering, buttonholing, and begging and goading almost to madness those in authority, these men will be disappointed and become "sick with hope deferred" goes without saying. To these I say, "Take a lesson from the life of Kang."

The broad Potomac flows invitingly near. Let them seek its beautiful banks and fish, and thus cultivate that indispensible requisite for an office-seeker—patience. I do not advise that they use a straight hook. Scientists tell us that fish food is good for the brain and I think the more fish they catch and eat the better. No doubt it would have been an improvement if old Kang had eat a few whales. I think if this crowd will patiently fish for eighty or a hundred and forty years, strengthening their brains in the mean time with all the fish food they can get they may reasonably hope for an office or a pension. At any rate they will not pester the President, and the peace and moral tone and atmosphere of Washington will be improved and cleared.

By all means let them go "fishing."

X.

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A KOREAN ABROAD.

Letter II.

(Translated by T. H. Yun.)

Moscow, May, 1896.

My Dear Cousin:—

WHAT a variety of scenes I have passed thro since I wrote you last: the Atlantic Ocean, London, Berlin, Warsaw, Moscow and the Coronation. Have seen so many fine things in America and Europe that all the adjectives I know can't give you a fair idea of the splendid monuments of the Western civilization. Like the man who, having once to say some nice thing about each of a large number of babies, to their fond mothers, exclaimed, "What a baby! What a baby!"—so I can only say, What a country! What a city! What a coronation!

The landscape between Liverpool and London, as seen on both sides of the train, impressed me as one of the loveliest I have ever looked upon. Gardens and farms, neat brick or frame cottages all "snug as a bug in a rug," to borrow one of "Araisso's" quotations: comfortable looking villages with tiny side walks and clean streets; green meadows as fresh as fresh can be; sleek cows with jingling bells and measured steps; steady farmers seeming to feel that they are citizens of no mean country. I wish all this could be said of the condition of things between Chemulpo and Seoul!

We had only three hours in London. I wished I could have stayed there three months at least. But "Araisso" reminded us that Time and Coronation wait for no man and to Moscow we had to hurry on. This short stay in the commercial metropolis of the world seemed to mortify "Araisso" more than any of us. The busy scenes on the Thames; the noble bridges that span it; Hyde Park; Westminster Abbey, where people are buried, dead people, they say; the sight of these and other places, made familiar to him thro history, poetry and romance, seemed

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to awaken in him a train of emotions akin to those which are felt in revisiting, in after years, endeared scenes of our childhood.

Our express train from Flushing to Berlin gave us a flying glimpse of the country life of Holland and Belgium. All the day long, the train ran thro a well cultivated country. Rich pastures everywhere; cottages substantial and cozy with roofs very steep and windows very high, painted green like those of New England houses; village folks going to and from churches—footing it on dusty roads. Not many wagons or carriages, to say nothing of sedan-chairs. Rural quietness pervaded the whole scenery.

Large towns and busy chimneys follow in quick succession in Germany. As a matter of information I tell you that Germans are noted for deep thinking and manufacturing industry. They beat the world in turning out big guns and long sentences, fine theories and famous sausages, sweet beer and new theologies.

After dark we stopped at the Frederick Station for only two hours—just long enough to learn that Berlin is a beautiful city and that everything German is substantial, chairs, knives, forks, toothpicks and all.

On the 18th of May we arrived at Warsaw, once the capital of Poland, if my Chinese guide serves me right. Poor kingdom! Some say that her three neighbors partitioned her among themselves like a sheep among so many wolves. But I am sure her internal dissensions and bad government had more to do with her ruin than the avarice of her foes. How glad I am that, tho Korea, like Poland, is surrounded by Great Powers, she is among kindly neighbors who have always been actuated, in their dealings with her, by nothing but chivalrous spirit and generous friendship. How ungrateful "Araisso" is to say, "Deliver us from our *friends!*"

The train accommodations in Germany and Russia are splendid. The extensive plains and gigantic forests in the Russian territory reminded me of similar scenes in America. I had never expected to see so much unoccupied land in Europe.

On the 20th of May we arrived at Moscow,—the sacred centre of the Russian sentiment of patriotism and of religion. This immense collection of ancient domes resplendent in gold and silver, and of modern palaces abounding in wealth and luxury, spreads itself, on the Moskva river, over a circumference of nearly 100 *li*. If the city were purely European or purely Asiatic it would not be half as interesting as it is with its rich Oriental colors happily blending into Occidental grandeur.

The dreamy romance of the former softens the solid exact-

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ness of the latter. The city has a million inhabitants, with no less than nine hundred manufactories and four hundred and fifty churches. It has a fine university, a good museum and a number of other instructive establishments.

Among the peculiarities of Moscow, I may mention the abundance of doves which enjoy complete safety of life and property—in this, "Araisso" thinks the Moscow dove is better off than the Korean; the miles on miles of cobblestone-paved streets; pretty women with kerchiefs over their heads; men with luxurious beards; the vast Kremlin and the long twilight; the warm hospitality of the people, and the discouraging difficulty of the language.

On the 21st of May we witnessed the solemn entry of the Emperor and Empress into the city of Moscow. The procession passed thro two lines of soldiers two deep. Of all the fine things that I saw on the occasion, what most excited my admiration was that the Emperor, the autocrat of all the Russias, rode alone on horseback, erect and calm, in the simplest style of dress. No humbug about him. No grooms, no eunuchs, no hangers-on.—none, in short, of all the puerile elements of grotesque gaudiness which, I am told, disgrace the person and presence of a King in some of the South Sea islands. "Araisso" was so impressed with the scene that he gasped out: "No country can ever stand alone until her rulers learn to ride alone—like men!" The Empress, who seems to me the very essence of feminine grace and of queenly dignity, sat alone in a golden carriage, bowing all the while to the hurrahing multitude on both sides of the street. The whole procession took one hour to pass a fixed point.

Among the envoys, those who attracted my attention most were the Chinese, in magnificent robes of brocaded silk; the Japanese, smart and polite, representing the most progressive and enviable nation of the East; the Persian, whose country had just sustained a serious misfortune in the murder of its King and whose government was then said to be divided into pro-English and pro-Russian factions.

The grand ceremony of the coronation took place on the 26th inst. The sight was bewitching. In the first place, the weather was faultless. As the sun shone on the peasant and prince alike, with impartial splendor, my eyes were dazzled; now, by the be-eagled helmets of the guard reflecting the sunshine like so many mirrors; then, by the ladies and gentlemen of the court in gold, lace, jewels, stars. Here were priests in loose robes of golden cloth, there the fair ladies of Russia clad in spotless white, looking more like snowy-winged fairies than

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mortals in flesh and blood. Surrounding the Cathedral, at least those sides of it which were open to the public, stood an immense multitude of all classes of spectators.

At about 10.30 a.m., the Empress Dowager walked under a rich canopy, held by generals and nobles, to the Cathedral. At the door of the sanctuary she knelt before the image of Christ and received the benediction of the officiating bishops. About half an hour later the Emperor and the Empress came under one canopy. The hurrahing of the people, the booming of cannon, the deep tones of hundreds of bells, the animated notes of martial music, seemed to make the very air vocal. The elaborate ceremony of the crowning in the Cathedral lasted nearly three hours. I can, however, give you no account of it as nobody was admitted into the church who would not, or could not, take off his hat; and as Korea is one of the happy and glorious nations whose representatives must keep their hats on,—the others being China, Persia and Turkey,—we stayed outside.

Well my letter is getting to be tedious. Farewell!

Your affectionate Cousin,

I. J. Kim.

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KOREAN HYMNS—SOME OBSERVATIONS.

KOREANS, like all other peoples, are wonderfully susceptible to melody, and if we are to take advantage of this natural avenue to the heart, the question of the native hymnology becomes one of no small importance.

What constitutes a hymn? A collection of words to be called by the name should be something more than instructive rhyming, reminding us that—

"Birds in their little nests agree;
And 'tis a shameful sight
When children of one family
Fall out and chide and fight!"

or something more than a rhythmic jingle such as the tuneful numbers in which Betsey Bobbett—

"Sighed to be,
A soothing poultice unto he!"

or a Western poet whose hero, discovering a fair maid in a sad plight—

"On her took pity
And bore her off to Kansas City,
There to meet the foe
Face to face and toe to toe!"

A hymn, to adorn the name and stand the test of that old gentleman Time, who has no regard whatever for the feelings of authors, or the divine untouchableness of their work, ought to embody one or both of two things—prayer and praise. It should combine simplicity and dignity of thought with elevated expression and rhythmic form.

A little study of our hymns reveals the fact that they are commonly deficient in one or more of four points, viz. clearness, meter, stress and honorifics. Being for the most part translations, the thought is usually good, but that it is sometimes obscurely and often awkwardly conveyed to the Korean, few will be disposed to deny. A little straightforward expression of opinion on the part of either foreigners or Koreans, as to what some of our accepted hymns do actually mean, might bring out a curious

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variety of ideas. What shall we say, for instance, of the lines in which the Lamb of Calvary is exhorted, and in terms not gentle, to become a disciple,

문 도 는 아 조 되 게!

Another hymn furnishes lines which, for ominous obscurity, could hardly be surpassed by the Delphic Oracle or Robert Browning.

오 놀 셩 신 찻 네
권 셰 좃 쳐
거 스 리 지 마 오
덕 잇 는 쩨

For brevity of expression this almost rivals that other "poem" sometimes referred to as an example of American wit,

I.
Boy
Gun
Joy
Fun.

II.
Gun
Bust
Boy
Dust.

Many hymns which are reasonably felicitous in expression are faulty in meter and stress, especially in the latter particular. "But they can be sung," we say, "and the Koreans like them." Yes; but can they be scanned—a much more important matter? And as to accepting them we can hardly allow that to be a final test in the matter of poetical construction. Take the line:

"Hark, hark, my soul, angelic songs are swelling."

and notice how rudely it is shaken from its lofty sweetness, and how absurd is the effect produced in singing, by the simple transposition of the words "angelic songs."

"Hark, hark, my soul, songs angelic are swelling."

Is not a similar effect produced in the line,

밋 는 사 름 예 수 일 홈

when forced to correspond in meter to our English line

"Oh, for a thousand tongues to sing"?

Or in the line

죄 잇 는 사 름 어 두 어 못 보 네

when sung to a tune requiring the stress to be laid on the 2nd, 5th, 8th and 11th syllables. Or more unfortunately still, in a certain well known hymn, not one line of the chorus of which, is reducible in its present form to the laws of scansion.

But more serious than any defect of clearness, meter or stress, because calculated to convey an injurious impression to

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the native mind, is the application in many of our hymns of "half talk" and "low talk" to the persons of the Godhead. One otherwise excellent hymn contains in the course of four short verses no less than seven petitions addressed to the Holy Spirit and couched in the 게 form! Others swing easily thro a verse or two irreproachable in meter, stress and honorifics, only to collapse and go to pieces in low talk in the last stanzas. Others show an astonishing versatility in hortatives ranging in one short stanza from 흐옵쇼셔 to 히 and 흐게. In another instance where actual honorifics are perhaps not wanting in speaking of the things of the heavenly kingdom, nevertheless the taste is offended by a conspicuous lack of dignified and elevated expression.

Just what impressions such hymns can carry to the native mind, of the majesty and sovereignty of that Being to whom they are addressed, and of that reverence and godly fear which should characterize approach to Him, it is not altogether pleasant to conjecture. These few observations are not made in the spirit of one who enjoys tearing down where he cannot himself build up, but are presented to the hymn-writers in the hope that they will avoid, in the future, some of the rocks upon which many of the barks of the past have split. It is not to be supposed that the writers of hymns in present use do not know that the thought should be clearly expressed, the meter and stress perfect, and the style of address to the Deity reverent and consistent, but they urge, and with much reason, that the difficulties of translation are such that these defects are almost unavoidable. Then why not try something in the way of original versification? All you would have to do, as one student of Korean hymns happily expressed it, would be to "think in meter." Somebody please think in meter and give us as the result some good original hymns.

LOOKING FORWARD.

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EDITORIAL DEPARTMENT.

SHIMONOSEKI AND KOREAN INDEPENDENCE.

IN spite of the apathy manifested by the mass of Koreans as to the issue of the recent conflict, Japan never loses sight of the fact that Korea was the ostensible cause of the war and its independence of China and Chinese suzerainty the first result to be achieved. When the High Commissioners met in Shimonoseki to negotiate peace, the first article submitted by the Japanese and agreed to by the Chinese was that recognizing the independence of Korea. In fact it is said to have been about the only article over which H. E. Li Hung Chang did not bargain and haggle like a third rate merchant. That article reads:—

"China recognizes definitively the full and complete independence and autonomy of Korea; and in consequence the payment of tribute and the performance of ceremonies and formalities by Korea to China in derogation of such independence and autonomy shall wholly cease for the future."

A visit recently to the scenes where this famous Treaty was negotiated, taken as it was under the guidance of a Japanese familiar with the events, was attended with great interest.

Shimonoseki or Bakan, as it is locally known, is a narrow straggling town composed of one main street and some narrow alleys. The houses are ancient and inclined to be dilapidated; the mental and moral atmosphere is also ancient and possibly dilapidated, and the whole town bears the aspect of having been untouched by those influences which are changing the entire landscape, physical, mental and moral, in other parts of Japan. Yet the town is not without its interest historically,—where, in fact, is there a town in Japan of which this cannot be said? It was at this point the first Koreans mentioned in Japanese annals appeared. And in Japanese history two events of more than ordinary significance happened here. Nearly 700 years ago, in the beginning of the 13th century, at this point occurred Japan's bloodiest naval battle. The great feudal clans of the Taira and the Minamoto met on these waters in a death

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struggle, and the episode of Taira Kiyomori's widow, snatching her grandson, the infant emperor Munemori, from his mother's arms and plunging into the sea with him, is characteristic of the tragic and sanguinary nature of the contest. The young Emperor lived only to be taken by the victorious Minamoto, who beheaded him. His tomb, attached to which is a Shinto temple and beautiful grounds, is the only conspicuous possession of Bakan.

It was also at Shimonoseki that in more modern times occurred an event the consequences of which were equally decisive in the history of Japan. Under the old feudal régime Bakan belonged to the Dymio of Choshiu and here he chose to harass foreign ships. A fleet bombarded his ports, destroyed his steamers, and exacted with a high hand an exorbitant indemnity from Japan. This happened in 1863. The lesson was not lost, for it threw Choshiu into line with Satsuma and made New Japan a certainty.

But to come down to the recent Korean contribution to the interest in Bakan. The good ship *Higo Maru* brought us to Shimonoseki in the closing days of April, and the Japanese gentleman above alluded to courteously invited us to accompany him ashore. Being unprovided with a passport, a call at the police station secured the necessary permission and we proceeded to the objects of our visit. A short distance along the main street, and we turned into a narrow alley leading to the quarters once occupied by H. E. Li Hung Chang. It was at this corner of the road Li was shot. As we comprehended the closeness of the quarters in which the deed was attempted, we marveled that it had not proved fatal. The assassin could not have been six feet away. This event secured Li a temporary suspension of hostilities, on his own terms, and made possible negotiations in Shimonoseki instead of Peking. Such "patriots" have cost Japan heavy.

At the end of this narrow road were the apartments of the Chinese Commissioner, Li, and his son, and their suite. They are in a Buddhist temple, the priests' quarters of which are commodious and comfortable. Entering we found our way thro a labyrinth of passages until we reached the inner apartments in the superior privacy of which Li found retirement. They consist of a suite of three rooms—bed, reception and dining-rooms. They look out upon a miniature garden. The furniture which adorned them during Li's occupancy has been removed, but in the alcove of the bedroom hangs a memento commemorative alike of the war and of Li, tho it was hung there after Li had departed. When Port Arthur was built Li wrote in gigantic characters this inscription for it—

"THE KEY TO THE NORTH GATE."

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It was chiseled in stone and was found by the Japanese when they took Port Arthur. The memento above alluded to is a "rubbing" of this inscription mounted on a *kakemona* and hung in the alcove of what was the great Satrap's bedroom. Sheets of paper written with Chinese ideographs hang from the rafters of the various rooms indicating for what purpose they were used when occupied by the Chinese. The reception-room lies between the bed and dining-rooms, the latter being a long, narrow apartment. In one corner was a plain table. We looked upon it with more than ordinary interest, for at it sat the great Chinese Viceroy as he affixed his signature to the document which ended Korea's vassalage to China. There rose before our eyes a vision of the centuries of war and desolation with which China had afflicted the Peninsula in order to impose that suzerainty; of the mountains of treasure and rivers of blood which it had cost both countries. All to end in this little back corner room of a Buddhist temple in an obscure town of Japan!

It was not in these rooms, however, that the consultations leading to the Treaty were held. They were used as the private apartments of the Chinese embassy, and the Commissioners met at another place. Leaving the temple we took our way along a narrow road built on the outcropping of a ledge in the hill. This road is level with the ridge-poles of the houses on the main street, which are just at one's feet, and was built to accommodate Li after the attempt on his life in the public road below. At the end of this semi-private path and nestling alongside the grove which contains the tomb and shrines of the slaughtered child-emperor Munemori, we found the chief inn of Bakan. It is one of those neat *yodoyas* whose architecture, lacquered floors, exquisite carving and ornamentation and marvelous miniature gardens always excite deserved admiration. On the second floor of this inn, which is lighted by electricity, are several large rooms and in the further corner one, to the front, the peace commissioners representing China and Japan met. From the front windows there is a fine view of the Straits, partially obstructed by a school-house. As in the case of Li's quarters the furniture used during the sessions of the illustrious statesman has been removed. But there still remains something to recall the event, for on the walls hangs an inscription, like that of H. E. Li, in gigantic Chinese characters, but having as its author a Japanese prince and soldier. In contrast to the Port Arthur inscription, it breathes not of bars and bolts, suggestive of attack and repulse, but is poetic and peaceful. The inscription is a eulogy of the inn contained in the double couplet "Singing birds, Fragrant flowers." In this room Ito and Mutsu gave the finishing

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blows that severed the historic bonds of Korea and China. Tea was served us by servants of the house and we awoke to the fact that Darwin's theory of reversion to type is as true of hotels as of pigeons. This room having been the chamber of international council and the scene of the emancipation of a nation has reverted back to its original type and is now only the second story front corner room of a local hostelry. A commentary on the evanescent character of mundane greatness.

The Annual Meeting of the Methodist Mission.— The Thirteenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church was held in Seoul, May 5–10, 1897. The first meeting of the Mission, as a body, was held in Tokio, Japan, in 1885, when the five senior members of the mission, on their way to what was then an unknown land, convened in council with the venerable Maclay, the founder of the M. E. Mission in Japan. Since that time the Mission has assembled for twelve successive years in annual Convention in Seoul It has grown from five to twenty-five workers, and the bright hopes of that first session in Tokio have materialized into a wide work ministering to the spiritual, mental and physical needs of Korea; a thriving church of over one thousand members and an embryonic Korean ministry of fifteen men

The 1897 session was presided over by Bishop Joyce, for the second time in succession. Ripened in experience, broad-minded in sympathy, wise in counsel and helpful in suggestion, the Bishop's visit was a blessing to the entire community, and regret unfeigned was expressed that the exigencies of a universal bishopric deprive the Mission of his services another year. G. H. Jones was elected Secretary; W. A. Noble, Assistant and Statistical Secretary; H. G. Appenzeller, Conference Treasurer, and W. B. Scranton, Interpreter All the mission were present except Mrs. W. B. Scranton, who is in Europe educating her children, and Mrs. G. H. Jones, who is detained in America. It was a source of regret that Dr Busteed, tho present in Seoul, was ill and compelled to depart for America while the meeting was in progress. After the election of various Committees the reports were received. These showed that the eight months which had passed since the last meeting had been marked by great activity and success.

Under the consecrated leadership of the Superintendent, Dr. Scranton, the evangelistic work has been vigorously pushed and the Korean church has grown from 817 to 1374 members and probationers, an increase of about sixty per cent. This increase divided among the two classes of members is as follows:

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the 229 full members in the church last year are now 305 members, and 1 :74 probationers are reported this year against 588 last year. ifteen Sabbath schools with forty-seven teachers and officers and 970 scholars are also reported this year. The total contribution of the Korean Church for self-support has not been made up yet, but it will not be far from 700 *yen*, or over 50cts. a member. Drs. McGill, Busteed and Follwell had their licenses renewed as Local Ministers and Dr. McGill was recommended for ordination as a Deacon. Eleven Koreans were licensed as local preachers and eight others as exhorters, a total of eighteen against eleven last year. This feature of Methodism—a lay ministry—has been found of prime value in the mission field, in testing and preparing men for the regular ministry of the Church, and one of the most encouraging features of the session was the fact that among these eighteen men are several who show evidence of fitness for the higher calling. A course of study was mapped out for each of the two classes in the lay ministry (Local Preachers and Exhorters) and an earnest effort is being made to develop intelligent and trained men for the work of the Church.

During the past year the Mission undertook the publication of a Church Newspaper, it being the first of its kind to appear in Korea. This paper was heartily endorsed and adopted by the annual meeting, and by episcopal appointment H. G. Appenzeller, one of the editors of the REPOSITORY, was made its editor. This pioneer of a valuable and influential periodical literature, which the demands of the Korean church will create for itself, is humble in appearance and as yet unambitious in subject matter. It consists of four pages of vernacular. It is a journalistic infant. It will grow. While speaking of literature, the bookstore at Chong-no should be mentioned. The book-shops constitute one of the most interesting features of the streets at the heart of the capital. They are the center of that literary Confucianism which is the energizing principal of the intellectual and religious life of Korea. In the very midst of these Korean bookstores the Mission opened a center for supplying Christian books and scientific literature, which has met with encouraging success.

The annual meeting, believing that the time is ripe for such a move, made arrangements for the organization of the young people of the various congregations into Epworth Leagues, thus introducing into Korea a phase of Church life which has become one of the marvels of modern times—the Young People's Movement. A Committee and a Field Secretary were appointed and applications sent to the League headquarters at Chicago for five charters. Such a thing as a young people's society is an innovation in Korea, but a movement of this kind is

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large with possibilities of the grandest character. The object sought is to enlist the fire of youth and the enthusiasm of bright hopes and high ambitions for the redemption of Korea.

The reports of the institutions carried on by the Mission show that there has been no diminution of the efforts of the missionaries to minister to the intellectual and physical needs of Korea.

The educational work of the Mission includes Pai Chai College and the Ewa Haktang for girls, in Seoul, besides flourishing day schools both in Seoul and on the various appointments of the mission. These report a total enrolment of 450 children and young people, Pai Chai College leading with more than half of this number. In Pai Chai, besides a curriculum covering the essentials of a complete education, weekly lectures of a most valuable character are being delivered to the students by Dr. Jaisohn of the *Independent*. A debating society was organized which has proved very popular.

In the Ewa School for girls the study of Chinese characters has been replaced in the course at the request of the scholars. These schools, permeated with the spirit of Christ and conducted under a strict Christian regimen, have achieved a permanent place in the education of the youth of Korea.

The Mission conducts four hospitals, two in Seoul, one for men, and one for women, and one each in Wonsan and Pyangyang. Three of these hospitals report having unitedly ministered to the physical distress of 6,000 Koreans during the eight months under review.

Among the reports presented at the annual meeting none excelled in interest those of the ladies of The Woman's Foreign Missionary Society. Many an incident was related, the story of which is worthy of permanence. While inferior to their brothers in mental equipment, the women of the Korean church excel the stronger sex in simplicity of faith, in quickness of spiritual conception and in depth of religious experience and devotion.

After partaking of the Lord's Supper together, the annual session adjourned with the usual episcopal assignment of the missionaries to their various fields of labor. The Trilingual Press was assigned to Mr. Bunker as manager, the other appointments remaining unchanged.

Reformation, Revision, Regulation.—The collapse of the reform sentiment in the Korean Government is as complete as it is pathetic. Three years ago, at the time of the Tong-Hak uprising and the new Japanese invasion, we thought we had reached bottom. The war came. Korea was purged of the

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baneful influence of China. At the point of the Japanese bayonet, reforms were introduced into the country. Their need was universally recognized. There was a grand rush into dignified retirement on the part of some of the statesmen who had not already gone to China. Others seemingly gave a hearty welcome to the reforms proposed by our progressive neighbor to the east. There was a stir and a bustle, a spring and a snap indicative of new life. Customs, venerable for age if for nothing else, laws vicious and oppressive, were broken up or repealed in a way that suggested zeal if not always wisdom; legislative bodies—new things under the Korean sun—were called into existence by royal edict; the Chinese calendar was thrown overboard; the distinction between patrician and plebeian abolished; the cruel laws which punished with death the whole family of a traitor or other high criminal were abrogated; slavery and oppressive marriage laws were done away and plans were proposed looking towards the systematization of the finances of the nation. The first cabinet was appointed by His Majesty in December, 1894, an out-and-out-reform cabinet apparently, tho with enough conservative sentiment to give it ballast. Further and even more radical changes were proposed. The surgeon did not shrink from using the knife. The wound must be probed and thoroughly cleansed. Her Majesty was relegated to private life—only to appear again on the scene, and her last appearance it proved to be. Korea under this vigorous treatment passed from an absolute or despotic to a constitutional or limited form of government. This work of tearing down and building up continued for some months with more or less success. The seat of power was looked upon as being at the foot of Namsan rather than at the base of Imperial Seal Mountain. This was the period of reformation.

An interregnum of four months followed the assassination of Her Majesty the Queen, which ended in the hegira to the Russian Legation. The King was again to be the actual, as well as nominal, ruler of the country. The rush of the reform movement could not be stopped nor could it be deflected at once. But there was a lull, a pause: reaction soon set in. "Reforms" were spoken of at intervals and as for the "civilization" that came with such a sudden rush, it was a thing not to be mentioned. There was a decided movement, after a lapse of several months, towards the old and well-beaten paths, a backward tendency. But it was impossible to re-establish the old order of things absolutely.

We therefore come to the next period, the period of revision of the laws. Shortly after the return of His Majesty the King to his own palace in the western part of the city, an edict was

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issued ordering the appointment of a "Commission on the Revision of Laws, Regulations and Rules of the Government Department." This was received with satisfaction by the friends of progress. Much was naturally expected from this royal commission. It contained the names of some well-known Korean statesmen, such as Kim Pyeng Si, the Prime Minister, who had the courage to present a memorial to his sovereign praying for the rectification of abuses in certain influential quarters; Pak Chung Yang, ex-Minister to the United States, and ex-Prime Minister as well, a man well known for his faithfulness in the various positions of responsibility he has held under the government; Yi Wan Yong, the young Foreign Minister, whose independence and patriotism have recently been put to the severest test in his bold and manly refusal to be a party to, or to affix his signature as Foreign Minister to, the agreement transferring (for all practical purposes) the army of Korea to the hands of foreign commissioned and non-commissioned officers. The presence of Advisers Brown, Greathouse, Jaisohn and Le Gendre gave additional weight and influence to the Commission.

On the 12th of April, the first meeting of the Commission was held and a full report of the proceedings appeared in the next issue of our morning contemporary. The second and third sessions were devoted to perfecting the organization of the Commission and the appointment of several important sub committees. But before the fourth session was held, we read of certain "resignations," both of commissioners and of experts, having been tendered the King. While the resignations were pending there could of course be no sessions of the Commission. We have not heard of any sessions being held since the fourth, tho "resignations" keep going to the Throne. It looks at this writing, as tho the Commission would prove a failure.

Reforms abandoned, revision given up, regulation seems to be the only thing left, unless the last step in the descending scale be taken—relegation.

There is, however, some good "regulation" being done somewhere and by some one. We are not yet where we were in the spring of 1894, tho we hear it remarked that "things are worse now than before the war." Perhaps they are, but we do not think so. The repayment in twelve months of a million yen of the loan made by Japan and the pardonable boast of *The Independent* that the treasury vaults are not drained to the last copper, can only be construed to mean that a strict "regulation" is kept between the receipts and the expenditures of the national revenue.

We had occasion recently to ask a clerk in one of the de-

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partments whether he would give up his position in the government in order to assume other duties. He replied that the matter had been mentioned to his immediate superior, but that there was one difficulty in the way: that while there were plenty of men ready to be appointed to the vacancy, such an "appointment," however, in these days did not necessarily carry with it the salary of the place. The story is not new nor without significance The remark must be construed, on the fact well known here, that every office used to have more incumbents than were needed for the work, all, however, drawing salary; that when a man for one reason or another drops out now, his position is likely to "drop" also, until there are no more men left in the department than are needed to do the work well. This is an effectual way of "regulation" and has already inspired a most wholesome fear in not a few cases where the application has been made.

"Hope springs eternal in the human breast."

The friends of Korea try to be hopeful. They look ahead. But our desire to state the present condition fairly,--and we hope our attempt at this representation will not be construed into, or be called May "lamentations,"—necessitates us to take a less hopeful view than we wish we could. To use a well worn, tho popular phrase, "The situation in Korea" may be expressed by the three R's, reformation, revision, regulation—we forbear to add the fourth.

At Hymen's Altar.—On Friday May 21st, 1897, Dr. Edward Douglas Follwell, and Miss Mary W. Harris, both of the Methodist Episcopal Mission, were united in the bonds of holy matrimony. The chapel of Pai Chai College, in which the religious ceremony was held, was most tastefully decorated with cut and potted flowers. Mrs. H. B. Hulbert played the wedding march. At 10.15 a.m. the bridal party appeared in the chapel having just come from the British Legation where H. B. M's. Consul-General, J. N. Jordan, Esq., had performed the civil ceremony in accordance with the laws of England—Dr. Follwell being a British subject. The Misses Alice Appenzeller and Eloise Reid as brides-maids led the bridal procession. Bishop Joyce officiated and a large company of guests witnessed the ceremony. As the newly married couple passed from the chapel generous handfuls of rice testified to their popularity and the hearty goodwill of their friends. This marriage is an Anglo-American alliance, Dr. Follwell being the third English subject in Korea who has annexed the "fair" possessions of America. To the bride and groom THE REPOSITORY extends its congratula-

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tions and heartiest good wishes. They left Seoul Friday afternoon for Chemulpo and will proceed thence to their home in Pyeng-yang.

Northern and Southern Korea.—A writer, whom we take to be the Rev. W. M. Baird, in *The Independent*, gives us some interesting "Notes on a Trip into Northern Korea." Mr. Baird lived in Fusan and Taiku and has traveled extensively in Southern Korea. The comparison, therefore, he makes between the people in the north and south is made with a good knowledge of the facts.

"The traveller is impressed in the North by the independent, manly spirit of many of the mountain people. A man seems to be more of a man in the North than in the South. In looking for the causes of this I find it in the marked absence of the so-called "gentleman" class. In the South the independent middle class is apt to be crushed out between the upper and the nether millstones, between the strutting, conceited "yangban" and the obsequious, cringing serf. The North is brighter with hope because of the predominance of an independent middle class, who have to work for their own living, and as a result have more muscle and more brains. Rice fields are much less common in the North, the place of rice being largely taken by corn, barley, beans, buckwheat, millet, and other cereals. A Southern Korean, who was in my company, said the North wasn't a fit place for human beings to live in, because the rice crop would be short. Possibly less rice and a more intelligent, active, energetic kind of human being is not an undesirable condition.

"Compared with the South, lumber is very abundant, tho few parts of Korea can be said to be well wooded. Cornstalk fences, chicken coops, and houses with corn stalks for lathes, show how abundantly corn is raised. An amusing domestic scene—not familiar to Southern eyes—is to see pigs tied by a rope to a post in the kitchen or tethered out to grass."

Korean Sympathy for India.—*The Christian News* of this city in a recent issue told its readers of the terrible and wide-spread famine now raging in India. The Editor intimated his readiness to receive and promptly forward such contributions of money as might be sent to him. The good people living in the magistracy of Chang-ryang read the account, their hearts were touched and they determined to do something. They collected—just how we do not know—fifty-six dollars and eighty-

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four cents in cash. Some of the women, not having ready cash with them, took the rings off their fingers, as no less than eight solid silver rings were among the contributions sent to Seoul. These rings were sold and netted twenty-seven dollars and fifty cents—making a total of over eighty-four dollars contributed by this congregation to the starving ones in India. About a month ago the Presbyterian churches of Seoul gave over sixty dollars to the same fund, of which over twenty-three dollars were collected by a new church organized entirely by Koreans. This is a fine record of sympathy and benevolence.

OFFICIAL GAZETTE.

(Compiled from the *Independent*).

April 24th. His Majesty replied to the memorial of Kim Wonnak and his fellow petitioners as follows: Your views are quite patriotic, but the Government has laws and ceremonies which do not require your suggestions, therefore you need not confuse Us any more by sending in memorials. You are hereby ordered to go away.

May 5th. Sixteen magistrates appointed to as many places. Thirteen magistrates at the same time "resigned."

May 8th. Eight magistrates appointed and six resigned. Seven men were appointed captains in the army; eighteen 1st lieutenants; fourteen 2nd lieutenants.

NOTES AND COMMENTS.

Korea seems to have her ups and downs—mostly t' e latter.

The funeral of Her Majesty is again postponed—indefinitely.

Dr. Underwood and family have returned from a month's rest in Japan.

Prince Wi-wha left Japan for the United States, to finish his education.

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Dr W. B. McGill his wife and two children, made the overland trip from Wonsan to Seoul to attend the Annual Meeting.

The Japanese Consulate inside the Great South Gate is outwardly completed. It is an ornament to the heart of the city.

At the Annual Meeting of the Members of the Union Church held this month, the Rev. C. F. Reid, D.D., was elected pastor for the ensuing year.

May 21st placards were posted throughout Seoul giving vague warning of possible trouble. They seem to have been the work of mischievously inclined persons.

Rev. W. A. Noble and family have been in Seoul during May attending the Annual Meeting of the Methodist Mission. Mr. Noble accompanied Dr. Busteed as far as Nagasaki.

The improvement of the roads of Seoul has borne fruit and small drays of foreign manufacture, drawn by oxen and driven by Koreans, may be seen any day entering the Great South Gate.

We acknowledge the receipt of a small pamphlet of 28 pages on "A Forward Mission Movement in North Korea" by the Rev. D L. Gifford. We hope to refer to it in our next issue.

Korea is now in the midst of a building boom. At the seaports and in Seoul one is confronted by unfinished structures being pushed to completion and laborers and building material are at a premium.

Dr. J. B. Busteed, for four years a member of the Methodist Episcopal Mission, was compelled to return to America temporarily with his family on account of a breakdown in health. They left Seoul May 7th and will connect with the *Coptic* at Nagasaki

Bishop and Mrs. Joyce after a visit of three weeks in Korea left for Japan May 22nd. They sailed per steamer *Genkai* for Nagasaki, and after visiting the missionary field in Kiu-shin proceed to northern Japan where the Bishop will preside at the meeting of the Japan Annual Conference.

It looks as tho Seoul intends to keep the record for fast bicycle running. The Rev. W. D. Reynolds made the distance (including "sand" and "river") from the office of Messrs. E. Meyer & Co. Chemulpo, to the South Gate, Seoul, in 2 hours 56 minutes. We refer this record to the Pyeng-yang correspondent of *The Independent.*

Mrs. D. L. Gifford, a member of the Presbyterian Mission, left Seoul May 22nd for America, where she will join her husband. Mrs. Gifford came to Korea eight years ago and has had a most successful career as a missionary among the women of this land. A large number of Korean church members escorted her to the river.

Rev. Dr. C. F. Reid, Superintendent of the Mission of the Methodist Episcopal Church, South, baptized twenty-seven persons at Ko-yang on Sun-

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day May 2nd. This is a good beginning for this Mission, which is hardly a year and a half old. The chapel was the gift of a Korean from Seoul, but the cost of repairs on it was met by the Koreans of the place. We congratulate.

A letter from the Rev. W. I. Swallen of the the 8th inst., dated Hamheung, reached our office on the 17th. The postal service evidently works well and is going out farther and farther into the remote parts of the country. Mr. Swallen expected to spend some time in the northern capital "living much like a Korean,"—"too busy now for anything but preaching the gospel."

THE REVIEW OF MISSIONS, a monthly Magazine "published by order of the Board of Missions, M. E. Church, South," in its issue for March, contains an article by the Rev. Dr. Reid on "A Notable Event in Korea," telling about the laying of the corner-stone of the Independence Arch last November. Our photogravure of His Majesty the King, is reproduced from our November number, but we have looked in vain for any recognition of the source. Surely we are entitled to the usual courtesy.

The Rev. Dr. John Henry Barrows before leaving Japan gave the following among other things to the press. "During a delightful visit which I had a few days ago with Rev. Zitzusen Ashitsu, one of the Buddhist delegates to the Parliament of Religions, that kindly and well instructed man informed me that on account of the friendly attitude of American Christianity at the Parliament toward the non-Christian delegates, Japanese Buddhists were learning to look upon Christianity with friendlier feelings."

"Mr. Gale's Korean-English Dictionary has been published. He brought it out in Japan. It contains 1096 pages, and its contents are spoken of in the highest terms. We hope that Mr. Gale will now give the world some studies not of Korean words, but of Korean manners and customs. He has a delightful pen, and evidently possesses keen powers of observation which he has used diligently."—*Japan Mail*, May 8th. We quite agree with this and hope our Arthur H. Smith will give us "Korean Characteristics."

It is pleasant to have one's labors recognized, and the appreciative words of our efforts, in the opening sentence of the Editor of the *North China Herald* of April 30th, in his ample review of our March issue, is gratefully acknowledged: "The excellent magazine with the above title, that is published monthly in Seoul, enables us from an arm-chair, in ordinarily peaceful Shanghai to learn, as if we saw it in a panorama rolling before us, all that is going on in the restless little kingdom which has been for centuries the battle-field of its stronger neighbors, China and Japan, and which is now beginning to feel the grip of the great Northern power."

The Seoul-Chemulpo railroad continues to move along quite satisfactorily to its promoters. Since the beginning of work on March 22nd (and not the 2nd of April as we inadvertently stated in our last issue) materials have continued to arrive: ten dozen wheelbarrows, ten miles of portable Decaville railroad with one hundred flat cars reached here lately. It is known also that a ship-load of lumber has been ordered from Oregon for trestles, &c. This load of lumber will amount to one million feet. Engineer Carley left

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Chemulpo for Kobe on the 10th inst. to confer with Mr. Morse on matters relating to the great bridge that will span the Han river.

The Japan Mail of the 8th inst. says, "One asks oneself, on reading the reports of riots, robberies, brigandage and rebellion that arrive perpetually from all parts of Korea, whether the little kingdom always had such an evil record, and whether the outer world remained in ignorance of the fact simply because channels of information did not exist; or whether things have changed palpably for the worse during recent times. We have no opinion of our own to offer on the subject, but we should like to hear what the *Korean Repository* or Seoul *Independent* has to say about it." We appreciate the compliment of having our opinion asked for, but at present we do not have an opinion to offer.

ARRIVALS.

In Chemulpo, April 28, the Rev. GEO. HEBER JONES from furlo in the United States.

DEPARTURES.

From Seoul, May 7th, Dr. and Mrs. J. B. BUSTEED and child for the United States.

From Seoul, May 22nd, Mrs. D. L. GIFFORD of the Presbyterian Mission on furlo to the United States.

BIRTHS.

In Kunsan, April 15, the wife of Dr. A. D. DREW, of a daughter.

MARRIAGE.

In Seoul, May 21st, by Rev. Bishop ISAAC W. JOYCE, D.D., LL.D., EDWARD DOUGLAS FOLLWELL, M.D. to Miss MARY WEALTHY HARRIS, both of the Methodist Episcopal Mission.

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THE KOREAN REPOSITORY.

JUNE, 1897.

BIBLIOGRAPHIE CORÉENE.*

WE congratulate the author, M. Courant, upon the completion, in three large volumes, of this important work on Korean Bibliography. They form the 18th, 19th and 20th volumes of the third series of the publications of the French School of Living Oriental Languages and contain, according to the title-page, "The nomenclature of the works published in that country [Korea] up to 1890, as well as the description and analysis in detail of the principal of these works."

The "Bibliography" is divided into nine books, of which the first volume contains four, the second, two, and the third three. The first also contains a short preface, an introduction, which runs to 171 pages, and a note of nine pages on the system of transcription employed. Scattered throughout the work are numerous woodcuts, some illustrating features of Korean life, art, manners and customs and others reproducing specimen pages of different works in the Chinese character and the native

* *Bibliographie Coréenne.* Tableau Littéraire de la Corée contenent la nomenclature des ouvrages publiés dans ce pays jus-qu'en 1890, ainsi que la description et l'analyse détaillées des principaux d'entre ces ouvrages.—Par MAURICE COURANT, Interprète de la Légation de France a Tokyo. Paris: Ernest Leroux, Editeur Libraire de la Société Asiatique de l'Ecole des Langues Orientales Vivantes, Etc. 28, Rue Bonaparte. 1895.

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script. There are also some interesting maps, drawn from the Eastern stand-point. The nine books just referred to are as follows:—

I. Teaching.
II. Study of Languages.
III. Confucianism.
IV. Literature.
V. Manners and Customs.
VI. History and Geography.
VII. Sciences and Arts.
VIII. Religion.
IX. International Relations.

The object and scope of this most interesting and valuable work is best described by the author himself in the preface to the first volume.

In the work, he says, which I to-day present to the public I have endeavoured to give an idea of the Korean book, as well of its exterior as of its contents. A purely bibliographical study would, in truth, have been very dry, applied to a literature which up to this time has been almost totally ignored and the analysis of the works without the description of the appearance of the books would have lost much in precision and interest. It has appeared to me impossible to separate the one from the other. I have been further led by the rarity of the existing works relative to Korea, to give in a large number of the notices, hints upon the geography, the history, the manners, the literature properly so-called, and the philosophy of this country. These particulars cannot be found elsewhere, and I hope they will not appear out of place here. Furthermore, this peninsula, so long outside of European consideration, at this time, much against her will, draws attention upon herself by her interior difficulties and by the competition which surrounds her. Perhaps also, after having glanced over these volumes, it will be recognized that she is worthy of an interest of another kind on account of the special part she has played in the civilization of the Far East.

The Introduction begins by noting the general ignorance of Korean literature existing even among old residents and those who have studied the language and are in frequent communication with the natives and inquires "What is the reason of so singular a fact?" In attempting to answer this query the author gives a minute description of the shops in which books are to be found and of the books themselves, their appearance, size, quality of paper, method of binding, printing, &c. The common works are mostly in Korean character and their price very low, no often exceeding ten cash. In the mean appearance of these books, the only ones to be seen outside the Capital, the author finds the explanation of the fact above alluded to, which is the more likely as the books of a superior class to be found in Seoul are invariably printed in Chinese characters and therefore hastily assumed to be of Chinese origin. A slight

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examination only is necessary, however, to show that out of ten of these supposedly Chinese books, eight or nine have been printed in Korea.

A good description is given of the quarter of the town, near the Bell Tower, where shops for the sale of better class books are found.

Usually these finely got up books form the object of a special trade and one does not find them mixed up with tobacco-pouches and head-bands. The book-shops are all gathered together towards the centre of the town, in the broad street which begins at the Bell Tower and leads by a long curve to the South Gate, after crossing the stone bridge upon which, at midnight on the 15th day of the first month, the Koreans go to walk, to preserve themselves from rheumatism throughout the year. The book-shops are not far from this stone bridge, being thus established in proximity to the five or six houses of two stories which are the seat of the most important corporations of merchants; to the bazaars, rectangular courts surrounded on the four sides by narrow and gloomy shops in which are sold curios and *objets de luxe*, and to the central square, the soldiers, in their black and red felt hats and blue garments, arguing, abusing and knocking each other about, the bullock drivers loading and unloading the sacks of grain, the tradesmen and the passers-by with their hats of black horse-hair and ample white mantles, the female slaves, with bare head and hair in bands, the women of the lower classes covering their hair and face with their green cloak, bordered with red and bound with white. A little apart from the stir of this centre of activity, yet near enough to profit by the movement of those who come and go, sits the librarian, enthroned on his heels at the back of his shop, behind the sloping board whose front edge rests on the ground, a little back from the street so that customers may be in the shade while making their purchases. This librarian is a man of good appearance, who wears with his silk clothes the little horse-hair tiara reserved for the nobility, who smokes his long pipe, while he converses with several visitors seated near him, and who does not disturb himself except for important purchasers. He would blush to put on show those common low-priced volumes which are written in the Korean language—if he has any of them, they are relegated to a corner. Those which he exhibits are books in the Chinese language, new copies of the classics, second-hand works of the most diverse character, some recent and some ancient, some printed and some in manuscript; sometimes common enough, and sometimes royal editions, in fine lithography, of large size, on strong and tough paper of a faint ivory tinge, recalling the imperial paper of Japan. For the rest, the binding is always the same as in the common books, only the yellow paper of the cover is finer, the fly-leaf is of unprinted paper: red thread is *de rigeur*.

The only exceptions are a few manuscripts covered in yellowish white paper and sewed with blue or green thread.

Besides the shops there are also reading-rooms or circulating libraries where for the most part the books are novels and songs in the En-mun [*i. e.* native script], some printed and some in manuscript. Occasionally, however, finer copies of the better class of books may be found in these libraries than in the shops. The books are lent out for a very small sum, and as the borrower frequently neglects to return them, a deposit is sometimes

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demanded either in money or in kind. Formerly frequent enough in Seoul, these circulating libraries are even there becoming less common, and the author has never heard of any outside the Capital, even in large towns, such as Song-do, Tai-ku and Pyeng-yang. The trade is considered an honorable one, and as such is sometimes adopted by the broken-down nobility. It is not lucrative, and owing to the carelessness spoken of in returning books the stock rapidly diminishes, so that on inquiring for a book from the catalogue it is but seldom forthcoming; nevertheless, the author has found these catalogues of great use in furnishing the names of many of the books found in this work, with a good number of which he was afterwards able to make himself better acquainted.

The author gives the following account of the origin of his work.

During the sojourn of two years which I made at Seoul, my curiosity having been awakened by all these books upon which European works no less than foreign residents could give me only very meagre particulars, I began by examining those in the possession of M. C. de Plancy, Commissaire du Gouvernement Francais, which he has since presented to the Bibliotheque de l'Ecole des Langues Orientales. Getting the taste by these first researches and encouraged by the kindly counsels of my chief, I pursued my investigation; most of the shops in Seoul were ransacked, the stocks of the libraries passed beneath my eyes. I bought some of those which appeared most interesting and took exact notes on the others. I had recourse also to the foreign residents, almost all of whom showed the greatest eagerness in allowing me to consult the works in their hands; Koreans lent themselves less easily to my quest, nevertheless it is to some of them that I owe the sight of some very curious books. Under these favourable circumstances I made acquaintance with a large number of works, of which several are rare and now almost unobtainable. May it be permitted me here to offer my thanks to all those whose aid has proved valuable for this work, and especially to S. G. Mgr. Mutel, Vicaire Apostolique of Korea, whose kindness has furnished more than one particular, and who, since my departure from Seoul, has been good enough to search out for me several works which I had not been able to see during my stay there.

During a leave of absence spent in Europe the author visited several important collections of Korean books; at Paris, that of the Bibliotheque Nationale, which dates from the expedition of Admiral Roze in 1866; the collection formed in 1888 by M. Varat, to be found to-day in the Musée Guimet; at London, the valuable collection in the British Museum. In these places special facilities were granted to him of which he makes suitable acknowledgement. M. G. von der Gabelentz was good enough to give him the catalogue of his private collection. Unfortunately it was impossible to obtain the list of the collection at St. Petersburg, the books there not having then been classified. Finally in Tokio, at the book-shops, at the bonzerie of Zo djo,

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and at the library of Ouyeno, he found works of interest which he had not been able to consult in Korea.

I have not limited my work to the volumes which it has been given me to see, but have included in it the nomenclature of those which I have found mentioned in the books consulted in the course of my researches. The collection of statutes and regulations, various works, historic and geographic, have made known to me a large number of titles; the Catalogue of the Royal Library at Seoul, of which M. C. de Plancy succeeded in procuring a copy, considerably enriched my list.

For the Chinese books which have taken root in Korea his chief authority was the catalogue of the Imperial Library at Peking; on Buddhism, the catalogue of the Tripitaka of M. Bunjiu Nanjio; on Taoism and popular belief, a work by P. Hoang.

The difficulty of ascertaining with any degree of certainty the dates, names of authors and places of publication is as great in Korean as in Chinese literature.

These names, post-names, surnames, pseudonyms, titles of nobility and posthumous designations are used indifferently to indicate him to whom they belong. Sometimes also one speaks of a functionary by employing the name of his office, or if he is dead, the office which he filled during his life, or that which has been accorded him after his death. If it is rare that two Koreans have the same name and the same post-name similarities of pseudonyms are less rare, and that of titles of nobility or otherwise, are very frequent. The same confusion reigns among Chinese names; and very often the different designations of a Korean may also be applied to a Chinese *et vice versa*. As there exists no work at all complete or methodical for disentangling this chaos, it is only by means of reading and of notes that one is able, with some degree of success, to collate the names which apply to any particular person and to reconstruct his individuality.

The same difficulty applies to the names of places, and dates are even more difficult to determine. The cyclic characters, the ten celestial trunks, the twelve terrestrial branches, all have been borrowed from the Chinese.

These characters form between them sixty combinations which succeed each other in a fixed order and are applied to the successive days, months, and years, from a given point of departure. If one knows, for example, the cyclic characters of any year, he will thereby know its rank in the sexagenary cycle of years; it remains to know what cycle is referred to,

and the indications on this point are often so vague as to leave the whole matter very doubtful. The author gives examples of the confusion inevitably arising from these circumstances and mentions that while Korean official works, and many non-official ones, employ in their dates, the name of the Chinese reign, which greatly simplifies matters, others, only grudgingly acknowledging the Manchu dynasty, which was recognised by Korea in 1637, still retain, thro loyalty to the Ming family

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which rendered such great service to their country, the period Tsung chen (崇禎) when the last emperor of Chinese birth reigned.

In giving such copious details of the authorities consulted by the author, his method of work and the difficulties with which he has had to contend our object has been to illustrate the magnitude of the work he has undertaken and carried to so successful a conclusion as well as to show the great obligation under which he has laid every student of Korean literature and history.

In a subsequent paper we hope to touch on other points of great interest.

A H. KENMURE.

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DISEASE IN KOREA.

II.

MALARIA is after all perhaps the most common disease in Korea. It is found in all parts of the country, but seems to be especially prevalent in sections where there are numerous rice fields. This is doubtless owing to the presence of stagnant water and rich alluvial deposits, which constitute a suitable home for the development of the malarial poison. I presume all the varieties of this disease that are found in other countries occur here, but we chiefly seen quotidian, tertian, and quartan intermittent forms and often remittent with paroxysms occurring once or twice a day. Of all these by far the greatest number of cases belong to the quartan type, that is, the patient has two days of rest between the paroxysms.

A peculiarity I have noticed is that for a few weeks there will be a majority of cases of, say, tertian ague, and then these will nearly cease and nearly all the cases will be quartan.

A peculiarity in form of speech is that when the ague is quartan the patient nearly always distinguishes it by the proper terms, but otherwise he is apt to give it the general term malaria; another is that a patient often says he has quartan ague and when asked on what days he has the chills, he surprises you by saying he has them every day, but when he sees you are puzzled he explains that originally he had quartan ague but now the chills come every day. I have observed that in by far the greater number, the chills occur in the evening rather than at other times in the day.

The people have learned the value of quinine as a remedy for this disease and the demand for it is very great, especially during the fall and winter months. It is a pity to have to say that a great deal of stuff resembling quinine in appearance and taste, but without its efficacy, is imported and sold to the people in the interior.

Smallpox is nearly always present to a greater or less extent, altho every few years it breaks out in epidemic form. Nearly all adults and children over eight or ten years old show its scars—indeed so sure are the children to have it that the mothers scarcely think it worth while to count as a member of the family a child who has not yet had smallpox, lest it should

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prove in vain to have counted it in. The prevalent idea concerning smallpox is that it is caused by the presence of an evil spirit known as *mama* which enters into the child and produces the symptoms; hence no medicines are given, but instead, sacrifices are offered and great homage is paid to the subject of the disease, by frequent prostrations, the use of honorific language and the offering of food, flowers, and money, in the hope of pleasing the spirit and prevailing upon it not to destroy the child. After a certain number of days the spirit, if pleased with the homage done, takes its departure and the child recovers, otherwise death takes place. This spirit's home is not in Korea but in China and it only leaves home and comes here when it wants a change in its food and this accounts for the coming of the disease in epidemic form. The general belief in this spirit is the cause of their not consulting the foreign doctor for this sickness. In nearly four years I have been summoned to see smallpox only twice and that was just when death was about to take place. A short time ago I was examining a candidate for admission to our Girls' School, who altho twelve years old stated she had not had smallpox. When I expressed my surprise her mother said she was vaccinated when an infant and the wonder was thus accounted for. The use of vaccination is becoming much more common and it is to be expected the result will be as it has been elsewhere, a great diminution of scarred faces and an increased number of children in the families of the people.

Leprosy, altho not *very* common in Korea, is still fairly prevalent in the southern provinces. During a stay of six weeks in Fusan I saw a goodly number of these unfortunates, who came to the hospital looking for help. Here in Seoul the number is not so great, as there are practically none except those that wander up from the south. To say there are none would be too much as I have seen one from Song-do who has always lived there and who belongs to a well-to do family. I also saw one man who lives within ten miles of Seoul who says he never lived anywhere else. This disease occurs here in all the forms described in the text-books. It makes very slow progress as a rule and I believe many of its victims are carried off by other intercurrent diseases rather than as a direct result of its presence. The fact that it spreads so slowly, if indeed, it be at all on the increase, is fairly strong evidence of the very slightly contagious character of the disease.

As in other countries, so here, the great enemy of health is the tubercle bacillus whose victims, as might be expected from the smallness of the houses, the want of ventilation, and the absence of sanitation, are indeed very numerous. All parts of the

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body are invaded by this little germ, producing many forms of disease. Our clinics are full of cases due to its ravages, amongst which are enlarged and suppurating glands, chiefly of the neck and axilla, bone and joint diseases, and consumption. This latter is even more difficult to treat here than at home, for we can secure none of the helps that are available there, and so I always regard them as hopeless, unless they come very early and have the means of getting good food and good attention. Tubercular and joint diseases are very common and give us a good deal of trouble and in not a few cases prove too stubborn for our methods of treatment; but, on the whole, we get fair results when the patients yield themselves freely to the use of knife and scraper. I might instance the case of a man whose knee from previous inflammation had become flexed and ankylosed. We excised the whole knee, treated as a compound fracture, and secured union of the cut ends of the bones; he obtained a stiff but straight leg which enabled him, having come in on his haunches, to go out in an upright position. This one case, however, cost us an entire year of treatment, including the free use of nourishing food in order to overcome the tubercular infection. He returned some months afterwards to see us, having walked thirteen miles in one day without the use of even a walking-stick. A very good result, but obtained at great cost, seeing it had all to be done by hospital funds. Another case was that of a young lad who was unable to stand, because the ankle bones of both feet were softened by tubercular disease. Removal of nearly all these bones by two or three different operations resulted, in the course of months, in his walking first with crutches and now for more than a year, without the help of these. I mention these cases not in the way of trumpet blowing, but merely to let the home friends see why it takes so much money to run a hospital, if indeed a little over $1000.00 gold for a year's supply of medicines, dressings, food, and fuel, for an outdoor clinic of from 7,000 to 10,000 patients and an indoor clinic of say 150 patients can be described as "much."

A great many of the cases require surgical treatment, but only a portion of those who need serious operations consent to undergo them. The list of our operations under an anæsthetic includes excision of ankle, excision of knee, excision of shoulder, excision of wrist, amputation of fingers, of arm, and of legs, excision of cancers from various places, excision of various kinds of tumors, dissection of scrofulous glands, enucleation of eyeball, &c., &c. Minor surgical cases occur every day, but these are done either without anæsthesia or with the use of cocaine. One of the commonest of these is fistula. I have sometimes wondered

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why these are so frequent, but as I become better acquainted with the conditions of life here, I am inclined to the view that there are two principal causes; first, the people instead of sitting on elevated chairs sit on the floor which is sometimes warm and sometimes quite cold—the position favors congestion of the tissues of those parts with venous blood, and this is increased by the warmth of the floors or in the case of cold floors the vitality of the tissues is interfered with; the second cause is want of cleanliness of those parts by which irritation of the already congested tissues is set up and an abscess develops which, being neglected, terminates in a fistula. There are sometimes from two to four or five fistulae in one person. We discharged from the hospital, a few days ago, a man who had had seven fistulae running in all directions over the nates. We operated on him several times, each time cutting thro fistulae the combined length of which was from six to eight feet. The total length of the fistulae cut open in this case aggregated over fifty feet.

Harelip is another condition frequently seen, and most of these submit to operation. These differ in no respects from cases of harelip in other countries, and nearly always do well.

As stated above eye diseases are amongst the most frequent and the foreign doctor here secures many of his most famous trophies. The most common surgical operations on the eye are for cataract and pterygium and it is certainly a satisfaction to the doctor and patient that so many of the cases of cataract do well, enabling one completely blind to see well enough to go about easily and in some cases to read good clear print. In the homeland cases of cataract are apt to come under the observation of the eye surgeon at an early date and he operates when it has come to maturity, but here we are very apt to get them either too soon for operation or a long time after they have matured. In the first case they are sent away with instructions to return in one or more months, and they, not understanding how it will be possible to cure a man after he becomes quite blind, when you cannot cure him before then, are apt not to come back. In the second case, the more than mature cataract breaks up during the process of removal and causes a great deal of trouble before it is completely evacuated. Another difficulty may be illustrated by the case of a woman from whom I had successfully removed one cataract, and who after operation on the second eye, took off the dressing, wiped the eye with one of those green handkerchiefs which she had already used as a nasal cleanser for an indefinite time, and thus set up an inflammation which speedily destroyed this eye and then spread to the other which also was completely lost. Only a small proportion of the

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eye cases suitable for operation, submit to it, as the mere mention of cutting into the eyeball generally sends them off in fear—altho nearly always with the statement they will return on a given day for operation.

Ear diseases are very numerous being in the great majority of cases the result of smallpox in childhood. The most common is suppuration of the middle ear with more or less destruction of the drum and in some cases the growth of polypi.

Nasal polypi are sufficiently numerous to warrant mention. Many of the cases have existed for years and it is amusing to see their surprise when you remove masses of flesh amounting to several ounces and then to hear their exclamations of joy as they find themselves able once more to breathe thro their nostrils. I think none of the minor operations produce more amazement to the by-standers than to see the doctor insert his forceps three or four inches into the nostril, and without being able to see what he is doing, seize something, give his instrument a few twists and withdraw a great mass of flesh.

I have been surprised that in a country, where there is so little of hurry and bustle, hysteria should appear as often as it does, but even here this peculiar disease imitator is fairly common and is just as hard to vanquish as it is in other lands. Other nervous diseases are also often seen such as epilepsy, paralysis, &c.

It will not do to conclude without a reference to the great bugbear of the foreign doctor—indigestion. A very common story is that about fifteen years ago, on the fourth day of the third moon, early in the morning, the patient ate a piece of dog meat which did not go down and after being ill for a while he got a little better but on the fifth day of the tenth moon of last year the pain returned and he would now like some medicine to make that dog meat go down. The habit of eating very rapidly such large quantities of boiled rice is responsible for much suffering along this line.

Tooth extracting is not such an important part of the doctor's work here as it seems to be in some countries, the majority of the people, excepting those who suffer from congenital syphilis, having very good teeth. We extract on an average one to three each day. I might continue much longer enumerating varieties of sickness but I have already written too much and can only say that we meet with all the usual disease of organs not mentioned above, such as heart disease, Bright's disease, bronchitis, asthma, skin diseases, hernia, diarrhœa, dysentery, whooping-cough and others of the same class.

O. R. Avison.

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THE EMEUTE OF 1884.

(Continued from April).

AS we passed from the wide street at the Great Bell into a small alley which leads into Pak-dong, then the headquarters of the Custom House, we were suddenly surprised by hearing the rush of a mob of yelling Koreans near us and soon saw a Japanese running for dear life into one of the small streets leading into Pak-dong with the yelling mass at his heels. In spite of his efforts to escape he was soon overtaken and fell a victim to the fury of the mob, as did so many others of his countrymen during that reign of terror. We were able to proceed on our way without accident to ourselves and soon arrived at headquarters, where we received a warm welcome from our chief, Mr. P. G. von Möllendorf. Here we found also Mr. Arnous, Mr. Tong, afterward secretary of the Chinese Legation, Mr. Mitchell, an Englishman in Seoul in the interest of a contract for wood, Prince Min Yöng Ik and a number of his friends, with some of his subordinates and about 200 soldiers.

We were thus six Europeans and one Chinaman—Mr. Tong. Six of us, including Mr. Tong, agreed to stand watch, two at a time, for our own security and that of the Prince. Before proceeding, however, let us review the events from the attack on Prince Min to the time of our arrival. When the Japanese Minister left the dinner party at the Post-Office previous to the attack on Min, he went direct to his Legation, put himself in uniform and accompanied by an interpreter—a Japanese—and an officer in charge of the guard of 150 Japanese soldiers, proceeded to the Palace, asked and obtained an audience with the King. He told him of the troubles which had broken out in the city and that he came to protect him. Most likely it was to see that the King should not escape. The battalion commanded by General Han Kin Chik was already in possession of the Palace. In this battalion served the fourteen military students who had been the first to be sent to Japan but whose career had been cut short by a recall. On their return they had joined the Progressive Party and were now holding inferior positions in General Han's battalion. They were prominent in the work of the 5th of December as we shall see.

Kim Ok Kiun was, I believe, Prime Minister at this time. He obtained the King's seals and made out orders, as if direct from His Majesty, for a number of officials to come to the Palace. They did so and fell victims to the ferocity of the then Progres-

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sive Party. The first to be slain were Min Yong Mok, Min Tai Wha, the chief eunuch of the Palace, four Vice-Presidents of the Foreign Office, amongst them Cho Yong Ha, whom I knew well, and several others— in all eleven persons. Cho Yong Ha was the last to fall. He was with Mr. von Möllendorf when he received the summons and left for the Palace about 11 a.m. on the 5th of December. The murder of these unfortunate men was perpetrated by the students recalled from Japan. The victims as they arrived were ushered into a waiting-room in a building standing between the second and inner court and opposite the Audience Hall. Here they were dispatched with swords—hacked to pieces it is said—the blood and gore bespattering the floor and walls. For many years the room was kept tightly closed, for the marks of the ghastly deed still remained plainly visible.

General Han's battalion, assisted by hangers-on and Japanese soldiers, kept close guard of the Palace and only members and sympathisers with the Progressive Party were granted admittance. People outside knew that blood had been shed in the Palace but were unaware of the extent of it. On the morning of the 5th of December the Chinese Commissioner demanded entrance and audience with the King. He was accompanied by General Yuan aud a guard of braves. They were refused entrance and even fired on. The Chinese General then sent in an ultimatum that unless he obtained admittance to protect the King, he would force an entrance at 2 p.m. General Yuan with 1,500 Chinese braves and some 3,000 Korean troops then marched on the Palace and did force an entrance and it was their firing we heard as we approached Seoul. Inside the main entrance they encountered a stout resistance from the Korean troops assisted by the Japanese and hard fighting took place. The Chinese forced their way towards the inner court where they believed the King to be held a prisoner by the conspirators, and the Japanese retreated slowly in order to protect their Korean friends.

The fight inside the Palace lasted about an hour, mainly in the second court. Finally the loyal troops routed the others and a general flight took place. The Japanese occupied a small compound having with them the leaders of the Progressive Party, the most distinguished being Kim Ok Kiun. They held out against the combined power of the infuriated soldiery; many had already fallen and most likely more or all would have fallen victims to the rage of the mob, had it not been for the arrival and interference of the Chinese General. He put a stop to the fighting and dispersed the Koreans thus giving the Japanese, with their Korean friends, an opportunity to escape over the walls to the Japanese Legation. Why General Yuan should have thus interfered in

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behalf of the Japanese and the Korean conspirators is best known to himself, but it certainly was the saving of their lives.

As above stated this encounter began about 2 p.m, and lasted until between 6 and 7 o'clock, before the Japanese party reached their Legation. In 1890 I was able to pay a long contemplated visit to the scene of these events. It was with difficulty I obtained a peep at the room where the wholesale murder took place. The second court where occurred the hottest of the fight had many tell-tale marks. The buildings about were riddled with bullets, the marks of which were plainly visible on all sides.

The remainder of the afternoon of the 5th after our arrival at headquarters, and the night following, was a time of great excitement without and of suspense to us within. We were in the center of the hot-bed, charged with the care of Min Yong-Ik in a dying condition, and we knew not at what moment we might have to stand an attack. It was impossible to obtain reliable information as to what was transpiring in the city, or in the Palace, tho our Korean soldiers did all they could for us. We watched thro the entire night, but it passed without anything startling occurring in our quarters. Insurrection, however, was abroad and the people in the city passed the night in riot and bloodshed. Seventy-four Japanese were killed, among them being counted the thirty-five soldiers who fell in the fight in the Palace. A number of Japanese women were murdered in cold blood. The houses and property of the leaders and members of the Progressive Party were sacked and burned and the homes of sympathisers and suspects attacked and looted and the inmates when captured were murdered. In fact the peaceful Koreans (as I always called them and even call them so now) were, in a few hours, changed into furious, bloodthirsty, wild beasts. About the city in various places fires were seen to rage, and above the noise of destruction was heard the howls of the mobs crying, "Blood, blood, let us have the blood of the Japanese."

The 6th of December dawned. I was on watch from 4 to 8 a.m. At daybreak I was in the front court with the soldiers inspecting their rifles. These failed to inspire me with any confidence. They were but poor weapons with which to resist an attack, being all of them in more or less of a sore plight. Some of them had defective locks; others had the ramrod jammed down the barrel; while others still had a stone or some other kind of a plug stuck in the muzzle. Tho the time was a serious one, I had to laugh at the condition of affairs. While I was thus occupied, out rushed the sergeant from the gate-house and whispered something to his comrades. They then threw the gate open, made a dash out and came back with a young Korean as a prisoner. He wore

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a military cap and a long blue padded overcoat; before I knew what they were up to, they had torn off his coat, exposing a military uniform and a sword. One man got him by the topknot while the others kicked him down into the gutter and the sergeant drew his sword to kill him, when I interfered. I made them bring in the prisoner and bar the gate, and then reported the affair to Mr. von Möllendorf. A subordinate of Prince Min questioned the prisoner, after which a squad of our men escorted him to some place of confinement in the city. Whether he reached his destination or not I do not know, but I suspect his life was short after leaving our place for it was found that he belonged to General Han's battalion, having come to find out what was going on and whether Min Yong Ik was still alive.

The would-be murderer of the Prince got away. Whether Korean or Japanese it has never been ascertained. He was dressed, so it was said, in Korean clothes, a young man of from twenty to twenty-four years of age, rather roundish dark complexioned face, short cut hair, medium size and wore a long padded coat of light blue tint. But whether this description is correct, it is hard to tell.

Shortly after the culprit, captured at our place, was led away we heard shooting and a rumbling noise in the direction of the General Post Office. A squad of our men was sent there at once but they arrived too late to stay the hand of destruction. The buildings were then about razed to the ground and so ended not only the post-office, but also the postal service. The Postmaster-General had already been killed in the fight in the Palace.

During the forenoon of the 6th of December, we found that our patient was growing worse and as his head had begun to swell it was thought best to call Dr. Allen. A messenger was sent to the United States Legation for this purpose, but General Foote refused to consent to the Doctor crossing the city as it would be dangerous unless he had a Chinese guard. But we had no Chinese guard to send, so I suggested to Mr. von Möllendorf to let me go and escort the Doctor and Mr. Laporte volunteered to accompany me, for we both had found it rather scant quarters in our compound. Our chief agreed to this, only asking us for form's sake to take a Korean guard, which we did. We passed thro the main street to Cabinet Street without meeting with anything worth relating. The streets were alive with groups of armed Koreans, some of whom inquired of our corporal concerning us and from the bright expression on their faces, I gathered that they were pleased, for they were all in favor of the King and Prince Min Yŏng Ik, or better the Min family.

At the United States Legation we found General Yuan and

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an escort accompanying the Chinese Commissioner who had come to call on General Foote. We also met Messrs. Townsend, Hallifax and Bernardo, all armed to the teeth. We made known our mission and the Doctor was at once ready to accompany us. On arrival at our quarters he attended to the Prince immediately. I was admitted to lend a helping hand and discovered for the first time how sorely the Prince was wounded. It was a miracle that he ever recovered, yet in a few days under the skillful treatment he was now receiving his wounds began to heal.

In the meantime we had kept a constant watch on the Japanese Legation which was plainly visible. From time to time we could hear shouting over there, and at intervals random firing. Between two and three in the afternoon, General Yuan, with an escort of 300 Chinese soldiers, arrived at our place for the purpose of escorting Min Yŏng Ik to the safer accommodations of the Chinese Legation. We placed the Prince on a sofa, for lack of a better stretcher, and thus prepared him for his journey. While doing this, those on watch informed us that the Japanese had hauled down the flag at the Legation, and not long afterward we heard a whoop and the discharge of a volley of musketry. It was then that the Japanese left their Legation to make their way out of Seoul. They took the street to the rear of our premises leading past the Palace. We got on the roof and could see them moving—a long thin line composed of two single files all on foot. Soldiers led each file. The rear was brought up by armed civilians, and between the files marched the Minister, the officers in command of the troops, officers of the Legation, and some Japanese women. There were also three sedan chairs in the line. Some said there were four chairs, but I saw only three. These were occupied by Kim Ok Kiun, Pak Yŏng Hyo and So Kwang Pom. If there was a fourth, I did not see it. tho when the refugees got off to Japan there were four of them. The cavalcade moved along as rapidly as possible, only now and then stopping to fire a volley down the street to clear the way. There was no obstruction to their retreat except as some one unintentionally got in their way and was either shot or cut down. Among these were some old Korean women. On arrival at the West Gate they found it barred and three soldiers who guarded it about to seek safety in flight. Two got away but one poor fellow was cut down. The Gate was soon burst open and the whole company passed out and on their way to Chemulpo, taking with them their Korean friends.

While we were thus engaged watching the march of the Japanese, the Chinese braves who had come with Yuan remained under arms outside our gate with the Prince, who for the moment

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was left to himself. Some stray bullets of the Japanese, who kept on firing as they marched in our rear, came into our compound. As soon as the last fugitive had passed from sight, General Yuan gave the order to his braves to march, and with them and the Prince went all our Korean guards. Their departure did not trouble us much, tho the premises which had before been so animated became somber and silent, and to the general gloom was added a dull and heavy sky and lowering weather. The only interest now was in watching developments at the Japanese Legation. About half an hour after the Japanese got out of the city. Korean soldiers came running madly after them, dragging two Gatling guns. They were in the same dilapidated condition as the firearms I had examined in the morning. One had lost the handle with which the gun is worked, and for ammunition they had blank cartridges! Our watch on the Japanese Legation was soon rewarded. Smoke was seen to issue from the first story windows, and as we had not discovered any attempt on the part of the Koreans to enter and loot it, we naturally surmised that the Japanese themselves had kindled the fire before leaving. The fire worked its way to the upper part of the building, and by five the entire building was on fire, flames bursting forth from every window in the structure. It began to snow as darkness set in, the whole presenting a scene never to be forgotten—the storm, darkness spreading over the city, the building wrapped in flames, the deathlike silence which seemed to have fallen over the people, broken only by the sound of bursting cartridges which had been stored in the doomed building. By seven in the evening the structure had been reduced to a burning pile None of the Koreans dared approach it for fear of the bursting cartridges and on account of a rumor that the place had been mined and might blow up at any time.

From this tableau we turned to something more substantial for we could not exist on sightseeing. But food was scarce then, and we had been from the very first on scant rations. That evening meal for seven hungry persons in good health consisted of one boiled chicken and half a dozen crackers. I hope the reading of this bill of fare will not make the readers hungry. Mr. P. G. von Möllendorf, who up to the time of the assault on the Palace had worn the Korean official costume, now once more assumed the European garb. He called on General Foote and Consul Aston to consult with them as to the best course to pursue, but the result was unsatisfactory. The fact is they wanted him to leave the city before any steps were taken, and tho at first not inclined to go, he finally decided to leave, thinking it would benefit the King. He duly notified His Majesty of his intention

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to leave in the morning and asked for a trustworthy guard to take charge of the premises. About 10 p.m. the second eunuch came to consult with him and did not leave until nearly midnight. Shortly afterward a detachment of 200 of the Palace Guard arrived and after the commanding officer had reported himself, sentries were stationed and the premises began again to show signs of life. The snow-storm had stopped and the clouds were breaking, lifting the gloom somewhat off the darkened, silent city. Everything was tranquil once more and no one would have thought it possible that bloodshed and wholesale murder had happened so soon before.

We now began preparations for our own departure. Mr. Laporte and myself had little to attend to, for we were always ready to march, but none of us were left idle. Among other things there were some cases of sycee, but as it was not deemed safe to carry them as they were, we made saddle-bags out of blankets and loaded them on the ponies. We had three ponies for seven men. The sycee was loaded on the ponies and the men marched. We started for Chemulpo between 4 and 5 a.m. on the 7th of December. After leaving Pak-dong we followed the road taken by the Japanese the day before, being escorted as far as the Gate by a guard of thirty of the men sent from the Palace. The city was quiet and somber and the events of the preceding days seemed like a dream. Our guard left us at the Gate and from there we wended our way thro the snow and over frozen ditches to Mapu. At the river there was some delay, but we finally got boats and were landed on the sands on the other side. By this time day had dawned with a glorious sunrise.

The day was bright, clear and frosty. At 8 a.m. Mr. von Möllendorf began to show signs of exhaustion, and after crossing the sands as far as Blind river, we were obliged to leave him behind in a small Korean house. Mr. Tong and a Korean servant remained with him and we agreed to send a messenger for chairs to Chemulpo, as soon as possible. The rest of us proceeded on our way and managed to reach Oricol. Here we were in hopes of refreshing man and beast, but such was not our luck. The Japanese in their retreat had looted everything they could lay their hands on, and what they didn't get the villagers had carried off to the hills. We succeeded in getting three eggs and a little rice which we divided among five men. Our ponies fared better. Mr. Mitchell, who had begun to show signs of fever before reaching Oricol, grew worse and we should have been compelled to leave him here had it not been for the generosity of a mounted soldier—and five silver yen. These induced him to lend his horse, and Mr. Mitchell thus mounted started on ahead for Chemulpo.

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From Oricol I wrote a note to Mr. Stripling at Chemulpo explaining the state of affairs and asking him to send chairs and ponies to our chief, Mr. Möllendorf, at the place where we had left him. This I dispatched by a Korean who was induced to go for a liberal reward and the promise of a better one if he reached Chemulpo by a given time. Captain Schultz had given out here and thought of remaining behind, but when we were ready to go, he concluded to come along too. As we neared Chemulpo, it grew colder and began to freeze hard. Six miles out we missed our "Coast Inspector" and retracing our steps found him sitting against an embankment asleep. We compelled him to get up, and sighting a man with an ox and pack-saddle we "induced" him to loan the ox, and the Captain to mount this bovine steed, and thus we started again for Chemulpo.

By dusk we were close to Chemulpo, and at the place where the road divides over to Hwa-do, we saw a squad of Japanese soldiers advancing along the main road. Being in no humor to be stopped and questioned, we took the road to Hwa-do and soon arrived at Mr. Stripling's home. We did not find our Commissioner at home, but we did his servant, and a couple of loaves of bread and something with which to wash them down. Having duly refreshed ourselves, we went to the Custom House and reported ourselves about eight o'clock in the evening. We handed over the sycee, and being released from duty, I left to seek my home. At the Custom House great excitement prevailed, the place looking like a general lodging-house. The personal belongings of the staff, including clothing, cooking utensils, etc., were piled about and all the European residents, except my wife, were sheltered there. I found her at home taking care of the house, not having been persuaded to leave her post.

Thus ended the *émeute* of 1884. With the departure of the Japanese from Seoul, quiet was restored. The King issued an edict to his people to be peaceful and to follow their usual occupations, and like dutiful children they responded to his wish.

F. H. MÖRSEL.

Note - Pp. 215, line 28:

"During the forenoon," &c.

Mr. Mörsel has fallen inadvertently into an error here. Dr. Allen was in attendance upon the Prince in less than an hour after the assault on the night of December 4th [Ed. *K. R.*]

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HISTORICAL NOTES ON THE REIGNING DYNASTY.

(Continued from the April number.)

22=Great King *Chin Chong Ou-yang*.

The monarch to receive this title was Prince Kyöng-wi, first son of the 21st King and the chöng-bin Lady Yi. He was made Sa-do Sé-ja (Crown Prince Sa-do) but died at the age of ten years. The succession then fell to his brother who became Crown Prince Chang-hön. As before noted this Prince was executed, which threw him, personally, out of the line, and by command of the reigning King, *Yöng-jong*, his (Chang-hön's) second son was transferred into the line, being recorded as the son of the dead Prince Sa-do. He was commanded further to place in the list of kings, on his succession, the name of Sa-do, with appropriate titles. This was done. Then occurred another measure, demanded by the oriental sense of the fitting and proper. They were confronted by the following condition of affairs. Here was a prince who died before he had known the privileges of lawful wedlock, and yet was listed in history as the father of a prince who had succeeded to the throne. To solve such a problem, a consort was found for the deceased royal lad in the person of Lady Cho. A post-mortem marriage took place, and she became the queen of a monarch whom she had never known, and who had never reigned, and the mother of a son whom she had not borne. She died aged 37 years, received the posthumous title of *Hyo Syun Wang-hu* and is buried with her husband in the *Yöng Neung* at Pa-ju.

23=종종문송대왕 Great King *Chong-jong Mun-song*. 1776—1800.

We now enter upon the actual succession to King *Yöng-jong*, the 22nd reign being a purely honorific one as above noted. King *Chong-jong* (for whose genealogy see note on previous reign) was a religious man noted for his devotion to the state cult. The annals of some of the years of his reign contain little beside memoranda of royal pageants to mausoleums and famous shrines, and the celebration of sacrificial rites. He introduced some changes into the ceremonial customs, and in 1777 prohibited the *mu-dangs* (female shamans) from entering the walls of Söul. This soon

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became a dead letter. He felt some of his unfortunate father's ardent love for Korea, and delighted in the nation's history. Daily the courtiers were commanded to read to him from both the *Tong Kuk Tong gam* (a general history of Korea) and the *Kuk Cho Po-gam* (an official history of the reigning dynasty), and in 1782 he caused the latter work to be revised and brought down to date. He also erected stone tablets to the memory of the worthies of Korean history.

Korea at this time entered upon a period of ill fortune. There were disastrous floods in 1782, and many lives were lost. This was followed by a year of drought and crop failures, and rumors of wholesale death in the provinces caused the appointment of a commission of investigation. This commission reported against government relief, because the death rate from distress, up to the time of the investigation, was an average of only three persons for each prefecture. The next year, 1783, was a continuation of bad fortune and government relief was ordered. The royal bounty was discriminating, the King making the following contribution from the privy purse, *i.e.* 1000 ounces of silver; 20,000 strings (1000 each) of cash; 500 measures of pepper; and 1,000 catties of medicine. There were many disastrous fires, one in 1786 destroying 400 houses in that part of Söul now occupied by foreigners This reign records two fearful ravages of smallpox, at that time the people apparently not being inoculated with the disease as at present. In fact this is probably its first historic appearance.

King *Chong-jong* instituted a commission of investigation as to the condition of the prisons throughout the realm. As a result, abuses were indicated and prohibited; penalty more clearly defined and the imposition of punishment restricted. It was further ordered that the prisons should be regularly cleansed and food supplied to the prisoners. A further beneficent measure was that of encouraging the culture of the mulberry tree. One likes to contemplate what might have been possible to the Koreans along commercial lines, had the people fallen in with the plans of their enterprising ruler and made Korea a silk producing country.

In 1786 an international complication came to a head which illustrates how sturdy was Korea's defense of her rights at times. The Chinese from earliest times had been inveterate poachers on the teeming fisheries of Whang-hai and Pyöng-an. A colony of these poachers had gone so far as to seize the island of Shin-do, a part of the Pyöng-an province, making it their permanent abode. There were constant collisions between these folk and the Koreans. Finally the King in this year (1786) sent a force against the Chinese, drove them away and burned their

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habitations. Another noteworthy event was the discovery in Kang-dong of the grave of the Prince of the Altar, Tan-gun. No people is free from religious fads and one of the fads of Korea is the quest of the grave of Tan-gun, and we an informed that so many graves of this prince have been discovered, they are sufficient to supply a whole dynasty.

In 1790 the requirements of the Competitive Military Examination were raised from six to eighteen exercises. The additional twelve were those which the clever *Chang-hön* had rendered famous by his skill. We have in this measure a possible hint of what would be only natural—the desire of a son to honor the memory of an unfortunate father.

It was about this period that Christianity was first introduced into Korea by Korean converts to Roman Catholicism. This faith has maintained an unbroken existence through a gloomy dawn, bloody storms of persecution, and the sunshine of a later prosperity. The national records, however, are silent at this time concerning this event. They make much, however, in the year 1790, of the birth to the King, by the royal concubine Pak, of a prince who became the King's successor. Ten years later we have the investiture of the lad with a hat—the badge of manhood—and his nomination to the throne by the father. This was timely, for in the sixth moon (1800) the King fell seriously ill. The young prince was untiring in offering sacrifices at the ancestral shrines and to the spirits of air, mountains and water, to save his father, but in vain. On the 28th of the sixth moon, the King died and six days later, the young prince was proclaimed King.

The consort of the 23rd monarch was Queen Kim, a daughter of a counselor of the Prime Minister. She survived the King until 1820 when she died aged 69 years. Her posthumous title is *Hyo-cui Wang hu* and she is entombed with the King in the *Kön Neung* at Su-wön. King *Chöng-jong* had two sons and two daughters.

24=Great King *Sun-jo Son-ho*. 1800—1834.

This monarch was the second son of the preceding King, his mother being the royal concubine Pak. He was proclaimed King at the age of ten years and in accordance with the custom from the early days of the dynasty, one of the first measures of his reign was the despatch of an embassy to China, to announce his father's death and his own succession. He also voluntarily emancipated a large number of royal slaves, destroying by fire outside the West Gate, the papers which held them in bondage. This act was followed by one of intense historic interest to us—the first persecution of Christianity in Korea. As

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before noted, Christianity entered Korea during the preceding reign. Its spread was such as to alarm the authorities, and while it is possible that alarm for the state cult may have animated the persecution, it is more probable that it was fear of a repetition of the Roman Catholic uprisings in Japan of the previous century, envenomed by the Chinese hate which had taken the place of the favor once shown Jesuits. I give here a translation of the entire passage in the *Kuk-jo Po-gam*, acknowledging, *en passant*, the kind assistance afforded me in making it, by H. B. M. Vice-Consul, W. H. Wilkinson, Esq.

"The Western Learning had spread widely among the people, so measures were inaugurated to hoe them out like weeds Those who were most zealous in propagating and most deeply saturated with the infection were decapitated, while those who relented were released. Orders continued to be issued to the provincial authorities to enforce a strict prohibition, and the preparation and forwarding of a regular monthly report became the rule. Chu Mun Mo was a Chinaman originally of Sö-jo (Soo-chow). He managed to sneak into the country in the train of the Imperial Commission and actively propagating the cult, deluded a number of men and women .Orders were handed down to the military authorities to sever Chu's neck by the *hoi-si* process, as a warning to the folk. Whang Sa-Riong who was dyed with the abominable teaching was the one who invited Mun to remain and propagate it. Upon the arrest of Mun, Whang became alarmed for his own safety and absconded. He then conceived an outrageous plot. He wrote a letter inviting sea-boats (men-of-war) and foreigners to invade Korea. His infamous schemes were out of all comparison with those of ordinary scoundrels and the penalties of high treason were declared against him."

Thus succinctly are recorded the events of 1801. It shows that there was a large following, the names of the leaders are given and the desperate measure of the Korean head of the church in appealing to foreign intervention. So rigorously were these measures carried out that apparently the propaganda was stamped out.

The year 1802 was marked by the marriage of the King to Lady Kim, a relation of a former Queen. The King at this time was 13 years of age. In 1803 a royal edict proclaimed the following eight precepts as morally authoritative; (1) Reverence heaven. (2) Love the people. (3) Observe the sacrificial rites. (4) Be filial. (5) Observe frugality and economy. (6) Fidelity in official life. (7) Be frank. (8) Have regard for the penalties. The first two of these are the double couplet *Kyöng-työng ai min* which to the Koreans has always summarized Christianity. The King was indebted for them to the very cult he branded as infamous and strove to destroy.

From 1803 to 1811 there is little of importance to record. Disastrous fires occurred in the provinces; the incidents attending the decease and entombment of the Dowager Queen Kim, consort of King *Yong-jong*, occupied the attention of the people

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for a time: the *Kuk-jo Po gam* was revised and brought up to date; and in 1806 the entire nation was frightened by such terrible omens as thunder out of season and a white raven. Considerable retrenchment was ordered in the expenses of the court in 1808. In 1811 there is record of an embassy to Japan in the second moon, tho for what purpose is not stated.

In the winter of 1811, the country was plunged into bloody civil war, which lasted for six months and was of such a threatening character that the suppression of it has given the King a place among the *jo* monarchs. In the 12th moon, 1811, a Korean of the Pyöng-an province, named Höng Kyong-nai, raised the standard of revolt and with a force of turbulent country folk attacked and seized the city of Kasan. A number of the inhabitants were killed, among them being the prefect who was struck down while fleeing away. From Kasan the insurgents spread their conquests to the west and north and great consternation was felt in Söul. A force of metropolitan troops was ordered to proceed against them and their commander was given the *Sang Pong Keun*, or sword of viceregal authority. By this time the rebel chief had so prospered that declaring himself King, he opened a court in the ancient city of Chöng-ju, holding civil service examinations and conferring degrees and civil office upon his followers. Foraging parties plundered all territory refusing to acknowledge him, and an attack was made on the large city of An-ju. The royal authorities in the prefectures raised levies and came to the relief of the besieged people of An-ju and in a pitched battle the insurgents were defeated and driven back to Chöng-ju. News of this victory greatly reassured the royal court, and the King issued a proclamation to the metropolitan troops chiding them for tardiness in suppressing rebels who fled before the raw levies of backwoods prefectures. A palliative was sent with this rebuke in the form of pay, supplies and honors, ante- and post-mortem. On the return of Hong to Chöng-ju, he marched against an uprising of royalists in the prefectures to the west and was again defeated. Besieged finally in Chöng-ju by the metropolitan general Yu, mines blew breaches in the walls of the city, an entrance was effected and after a bloody hand-to-hand fight the rebels yielded. Hong was among the captured band and was immediately put to death. On the return of the victorious soldiery to Söul, they brought a number of prisoners with them in carts to grace their general's triumph.

In 1813 the succession was settled on the King's eldest son, then aged three years, and five years later he was invested with a hat and married to Lady Cho, one of the most illustrious ladies that ever graced the Korean throne. Gifted with great

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force of character she has been to Korea all that the Empress Dowager has been to China. She survived until our day, her death occurring in 1890. Further reference will be made to her. The year 1813 was marked by uprisings in Che-in (Quelpart) and in 1815 a fleet of junks with 20,000 bags of government rice was lost at sea. In 1820 occurred the death of Dowager Queen Kim, consort of the King's father. Asiatic cholera also broke out, having come from China. It raged with terrible violence, 10,000 victims being reported in 10 days.

In 1827 a new principle, before unknown, was introduced. It was the erection of a monarchy by the elevation of the young Crown Prince, then 18 years old, to coordinate power with his father. Hitherto the practice had been for the ruling monarch to retire from the throne with the title of "High King," but this was not done in the present instance, for the ruling King retained his position on the throne simply making room for his son by his side. The young prince, thus uniquely honored, possessed much ability and was immensely popular with the people and from this time he was the virtual ruler of the country, for his father relegated the affairs of state largely to him. In the same year (1827) Queen Cho bore him a son, who two years later was proclaimed as *Wang Sé son* or "Heir in succession to the Crown Prince."

The brilliant career of the young co-King was cut short by his untimely death at the age of 22 years. Possessing many amiable and noble qualities, his death occasioned universal and sincere lamentation, while King *Sun jo* never wholly recovered, dying four years later in 1834, aged 45 years. His consort Queen Kim lived to the age of 69 years and bears the posthumous title of *Sun won Wang hu*. The royal couple are entombed in *Hön Neung* at Kwang-iu. Queen Kim gave birth to two sons and three daughters. There was also a daughter born to the royal concubine Lady Pak.

25 = Great King *Ik jong Chè-Mun*, co-King, 1827—1830.

This is the posthumous title by which the young son of *Sun jo* appears in the line. Briefly his biographical details are as follows: Eldest son of the 24th king, born 1809, made Crown Prince 1812, married 1817, made co-King 1827 and died 1830. His consort was Queen Cho, who died 1890 and is buried with the King in the *Yu Neung* at Yang iu. Her posthumous title is *Sin Chöng Wang-hu*. There was one son who succeeded to the throne as the 26th monarch on his grandfather's death.

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CONCLUSION.

The 26th reign marks the beginning of the present-day period of Korean history. The *Kuk-jo Po-gam* ends with the joint reign of *Sun-jo* and *Ik-jong*, and of the 60 and more years, which have elapsed since then, it has been impossible to write dispassionately. These years have teemed with events of the greatest moment. In them have occurred the heroic efforts of those pioneers of Christ and civilization, the priests of the Roman Catholic Church and all their checkered history; the bitter feuds of powerful clans; the contests over the succession; the inauguration of foreign intercourse by treaty and the confusion resultant from Korea's anomalous relations with China; the rise of the progressive party, founded by Pak Yong Hyo, Kim Ok Kiun, Kim Hong Jip, So Kwam Pom and So Chai Pil; the repeated efforts to murder Queen Min, which were finally successful; the troubles of 1882, 1884 and 1894; the entrance of Christian missionaries from America and Great Britain; the war over Korea between Japan and China; the reorganization of the government by his Majesty; the exploitation of mines, the opening up of railroads and the inauguration of other commercial enterprises with foreign capital. The leading actors in nearly all these events are still alive and it is next to impossible to secure from Koreans an impartial account of them. We trust we shall be pardoned, then, if these notes are concluded with a personal mention of the monarchs who have reigned.

26=헌종경문대왕 Great King *Höng jong* 1834-1849.

This monarch was the only son of *Ik jong* and Queen Cho. He ascended the throne six days after his grandfather's death and after a reign of fifteen years died in 18[illegible] years. He had two consorts, the first being Queen Ki[illegible] died aged 16 years and received the posthumous title of *Hyö hyen Wonghu*. She with the King is buried in the *Kyöng Neung* at *Yang ju*. King *Hön-jong*'s second consort, Her Majesty the Dowager Queen Hong, survives to the present day and resides in her own apartments in the Palace.

27=철종대왕 Great King *Chöl jong* [illegible]—1[illegible].

King *Hön jong* died without issue and wi[illegible] nomination to the succession. The selection fell to the senior Dowager Queen Kim, consort of King *Sun-jo*, whose [illegible] great grandson of the famous Crown Prince *Chang Hön*, who was taken to Söul and thus became the 27th monarch. The follow-

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ing exhibits his lineage.

Crown Prince Chang Hön
|
Prince Un Ön.
|
Chöng-gé Tai Wön Kun.
|
Chöl-jong Tai Wong.
|

The King reigned 14 years and died aged 23 years. He married Lady Kim, who survived him until 1877, when she died aged 42 years. The royal couple are interred at the *Yé Neung* at Ko Yang

King *Chöl jong* had one daughter by the royal concubine Pom. This young lady was married to Mr. Pak Yong Hyo, who, as the consort of a royal princess, received the title of *Keum neung Wi.*

25=His Majesty the King. 1863—.

King *Chöl jong* died without male issue and also without making a nomination to the succession. Queen Cho, as the senior Dowager, selected His Majesty the King who was immediately proclaimed. Like his predecessor he is a lineal descendant of the Crown Prince *Chang Hön,* as the table below will show:—

Crown Prince Chang Hön
|
Prince Nam Myön.
|
Heuk Söng Tai Wön Kun.
|
His Majesty the King.

Of the blood royal and fully within the line of nomination according to Korean law, the absurd story which turns up in western literature, that the Yi dynasty came to an end in 1863, is altogether without foundation. In the year 1866, His Majesty took for his consort Lady Min who died in 1895. With the tragic history of Queen Min, and the barbarous and inhuman manner in which she was hounded to death, the readers of the REPOSITORY are familiar. She is survived by one child ,the Crown Prince, to whom the succession has been by Royal decree determined.

GEO. HEBER JONES.

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THINGS IN GENERAL.

ANCIENT KOREAN TRAVELERS.—There are well authenticated traditions of extensive travel on the part of Koreans in ancient times. Buddhism—a foreign cult with foreign paraphernalia—came among the Koreans inspiring them with a desire to visit the place of origin of that religion which finally became indigenous. We thus find about the middle of the seventh century the names of Koreans, Hoiyé, Sungju and Hyöntai among the pilgrims visiting temples and sacred shrines in India.

THE MONTHS.—The Koreans have their own ideas of the use of time and the way it slips by. The first fifteen days of the first moon are given up to a giddy whirl of oriental social life, which has resulted in dubbing that part of the year "Fleeting January." The fifth moon, with its long stretch of unbroken monotony, is known as "Slow May." Then comes the sixth moon with its heavy rain-fall transforming the roads into rice swamps and the paths into toboggan slides—hence, "Slippery June." The following month is too hot to undertake anything, so the Korean race knocks off work and even the month is known as "Lazy July." With the turn of summer, the cooling zephyrs come with a welcome "puff, puff," to the melting Korean and to his inexpressible delight "puff" in "Puffy September." The last month to be dubbed is October—"Sear October" it is called, an expression hiding much in meaning, noteworthy for its conciseness and embodying to the Korean the entire philosophy of the inevitable.

A CURIOUS CUSTOM.—The Koreans have a custom called *tanji* which seems to be peculiar to them. When death from disease or age threatens the loved ones of a Korean, in his despair he will mangle with his teeth or cut with a knife, a finger and

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feed the blood to the dying person. Very often the finger is entirely cut off. This is one of the supreme acts of filial piety. What the origin of this custom was I cannot say, but the following legend was told me. Years ago a mother lay dying and her infant child, unconscious of the impending disaster, was playing at the open door. A sudden gust of wind blew the door shut on the little one's hand and badly bruised a finger. In its distress the little one crawled to its dying mother and thrust the wounded finger into her mouth. The taste of the child's blood seemed to revive her. She soon, to the wonder of every one, began to mend and finally entirely recovered. The only explanation of it was that heaven thus sent the wind to teach the Koreans a new way of manifesting filial piety.

INEBRIATION.—The habit of indulging in alchoholic beverages is wide-spread among the Koreans, tho it is to be doubted if inebriation is as extensive among them as among their neighbors. The total abstainer is not the *rara avis* he is reported to be in Japan and China, while the drunken man is much more in evidence on the streets of Tokyo, and Peking, than he is in Söul. The habit of drinking intoxicating beverages, however, is well-nigh universal and it has left its impress on the language. Pithy sayings, ready-made to point the shafts of future temperance orators, are common. The unsteady gait of the inebriate, which with us is responsible for such remarks as "half seas o'er" and "the road is not big enough for him," have their Korean counterpart in "Heaven and earth are too small for a drunken man." The fact that there is no honest *quid pro quo* relation between alchoholic liquors and the price of the same is recognised, and while drink bills, like gambling debts, are usually paid, that the obligation is a doubtful one has passed into proverb: "Who thinks of paying a drink bill under three years?" The physical ruin and destruction wrought by the fire fiend is set forth in the saying, "The power of drink ruins the man," and" White whiskey makes a red face." The terrible power of the habit, once it becomes fastened on a man is fully recognised, for they say, "There is no bottom to the appetite for drink."

PRINTING BY MOVEABLE TYPES.—The Koreans claim to have known the process of manufacture and the method of use of metal types for printing for over four hundred years. This is a historical question worthy of investigation, and if true would be one of the interesting coincidences of history. Some time ago we visited the government printing office and saw some of the

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types said to be somewhat ancient, and the method of using them. The types consisted of copper cubes of about three fifths of an inch. On one face of the cube was cut the character, either a Chinese ideograph or an *enmun* syllable, while the opposite face of the cube was hollowed out in concave shape. In setting these types a shallow pan was used which was first filled with a stiff, black paste. In this paste metal rules or "leads" were first laid to guide the columns, and between them the copper cubes were placed being pressed into the paste, the flanges of the concaves serving to hold the types fast. After the form is completed the "leads" are removed and the printer has in effect a copper plate. Very often the leads are left to mark lines on the printed page. This completed form is then passed from the compositor to the "pressman." The latter lays the form on the floor and sitting down to his task holds the form firmly with his feet as only an Asiatic can. He inks with a roller, spreads the paper over the inked type and takes off an impression very much as a western printer would prepare a proof. We believe this method of printing is one of the traditions which has fled before the advance of new ideas.

HORNETS' NESTS IN MEDICINE.—These are found in the forests, as well as near the houses of the people. For medicine those nests found on the hills are the best. They should be collected from the 7th day of the 7th moon, until the 11th or 12th moon, boiled, dried, and reduced to powder. The nests of ground wasps are also used in medicine for the cure of non-poisonous forming abscesses.

Hornets' nests are tranquilizing in nature, have an acrid, saltish taste, and are non-poisonous, altho some authorities assert that they possess slight poisonous properties. They are used for convulsions, for abscesses, for toothache, and for evil ulcers of all kinds.—E. B. LANDIS, M.D.

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EDITORIAL DEPARTMENT.

RUSSIAN ASCENDENCY IN KOREA.

THE last month brought exchanges to our table giving much attention to this and cognate subjects. First, we have a letter from Mrs. Bishop in the *St. James's Gazette* and reproduced in *The Celestial Empire* of May 21st. Mrs. Bishop, as might be expected, writes with fullness and freedom. She is of the opinion that it is not well that—

> The movements in this peninsula—which, in the opinion of many politicians in China and Japan, is "the storm centre of the Far East"—should be ignored as of no account. Among the changes of more or less importance which have passed over Korea in the year of my absence, and some of which are still in progress, are:—
>
> 1.—The extinction of Japanese influence, and the withdrawal of Japan from any active participation in Korean affairs.
>
> 2.—The effacement of England as a factor in the situation.
>
> 3.—The steadily-growing influence of Russia.
>
> 4.—The position occupied by Mr. McLeavy Brown, Chief Commissioner of Customs.

She thinks Japan has brought about her own downfall in Korea, on which there may well be difference of opinion. She attributes the self-effacement of England to "a policy of *laissez-faire*" and is by no means sure that this is the best policy "if certain contingencies should occur." She is not satisfied with the rank held by the English representative here, which is that of Consul-General, "who really has no position, the British Minister at Peking being accredited to the Korean Court." She thinks England should have a—

> Minister, with a Legation guard of ten marines as a representation of force which the common people could understand. It places England in an inferior position in the eyes of all when her Legation gate is kept by an old Korean porter, by no means clean, lodged in a reed beehive or enlarged dog-kennel; while the Japanese Legation has a guard of 200 soldiers, and the Russian eighty marines and a piece of artillery.

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Mrs. Bishop, who was writing while the King was still domiciled in the Russian Legation, is not at all complimentary to the administration of affairs since the King has been "freed from the control of mutinous officers and a usurping Cabinet." Her indictment is heavy and we wish we could challenge its correctness.

Never has the King made greater havoc of reigning than since he regained his freedom under the roof of the Russian Embassy.

She speaks in terms of high praise of the Russian Minister here. His official course, however, is "at present a standing enigma." This she conjectures may be due to "orders from home."

If this be the case, it may be either that Russia desires to be acquitted of all interference with Korean political affairs, or that she is giving Korea rope enough to hang herself withal, in order that in the future, interference on her part may be amply justified. Otherwise it is impossible to conjecture why so excellent a man and so capable a diplomatist as Mr. Waeber, and withal so trusted by the King, should hesitate to aid him with his valuable advice.

Aside from this, Russia's course in Korea up to the present, Mrs. Bishop thinks, is "quite intelligible." Russia is quietly getting hold of the army, tho we may say in passing, the *Mission Militaire* projected recently has failed.

Men drilled and armed by Russia, accustomed to obey Russian orders, and animated by the most intense hereditary hatred of Japan, would prove a valuable *corps d'armèe* in the event of war with that ambitious and restless empire. It cannot be supposed that an officer like Colonel Poutiata will remain content with his present want of position when that of Commander-in-Chief might not unnaturally fall to his lot.

Thus far Russia has pursued a strictly opportunist policy, taking no steps except such as have been more or less forced upon her. That the Korean pear, when fully ripe will drop into her mouth, I have little doubt, but I think she will not shake the tree. If that day comes the usual result will follow. Preferential duties and other imposts will practically make an end of British trade in Korea, with all its large potentialities.

Mrs. Bishop devotes nearly half of her letter to the unique and influential position now so ably filled by J. McLeavy Brown, L L.D. It has been our pleasure to refer in former issues to the great service Dr. Brown is rendering the country and we cannot resist the temptation to quote the whole paragraph Mrs Bishop for a part of the time she was in Seoul on her last visit, was the guest of Dr. Brown, and we know she had access to more than one source of reliable information. The condition of the treasury, when Dr. Brown came into control, was anything but hopeful, and the opposition he is meeting with is anything but complimentary to the schemers for money.

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The singular position now occupied by Mr. McLeavy Brown is the greatest surprise I have met with on this visit to Korea, and is the last subject to which I shall advert. "Throw a leopard-skin over his chair; he is the second person in the kingdom," a Korean remarked; and tho this is by no means literally true, it sufficiently indicates the way in which the man who holds the purse-strings, is regarded by the Koreans. The finances were in hopeless confusion, and in the opinion of every one, and specially of the Japanese, national bankruptcy could not be staved off longer than July, 1896, without recourse to a second loan. About a year ago Mr. McLeavy Brown, out of a praiseworthy desire to help Korea, accepted, at the request of the King, the thankless and onerous post of Adviser to the Treasury, for which, however, he declines to draw any salary: and in July, 1896, obtained, by the publication of a Royal edict in the *Gazette*, the sole control of all money received or paid by the Treasury. His high honour, and singular capacity for putting finance on a sound footing, nobody doubts. Naturally, his efforts at financial reform are thwarted at every turn, not alone by the craft and cunning of corrupt officials, who incite the Sovereign to actions concerning money which are subversive of the fairest schemes of financial rectitude. Korean imagination and ingenuity are fertile only in devising new tricks and schemes for getting hold of public money: and no sooner has the Financial Adviser blocked one nefarious proceeding than another is stealthily sprung upon him.

Still, in a few months the Augean stable of the Treasury has been cleansed, and the accounts are kept with the utmost exactitude; an army of drones subsisting on public money and hanging on to all departments has been disbanded; a partial estimate has been formed of the revenue which provinces ought to produce: superfluous officials unworthily appointed find that their salaries are not forthcoming; every man entitled to receive payment, from the highest to the lowest, is paid at the end of every month; nothing is in arrears; great public improvements are carried out with a careful supervision which ensures right economy; the accounts of every department undergo strict scrutiny; no detail is thought unworthy of attention; and instead of Korea being bankrupt in July, 1896, she closed the year with every account paid and a sum of one million and a half in the Treasury.

In the opinion of the Adviser, if he were allowed a free hand, the finances of Korea could be put on a sound basis in two years, and the Japan loan could be repaid without recourse to another. But in addition to fraud, chicane, and corruption in every department, the absence of any trustworthy subordinates, the attempts at thwarting in all quarters —every man being pledged by his personal interest, actively or passively, to oppose every effort at reform,—the infamous traditional customs, and the weakness of the King in being persuaded into reckless extravagances, such as the proposed mission to Europe, which make away with the results of retrenchments and economies, there is now a perpetual intriguing to displace this too honest Adviser, and many Koreans believe that Russia is supporting this course and will provide a successor

"It must be England or Russia," an intelligent Korean official said to me; "and England cares nothing about Korea."

A letter also of the Special Correspondent to *The Times* covers much the same familiar ground. He regards the ascendency of Japan in Korea as "largely one of wasted opportunities and good intentions unfulfilled; that of Russian ascendency is its exact antithesis." Japan was impatient, self confident, and insufficient; Russia is patient, moderate and "with infinite tact

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enlists on its side every agency, however insignificant, which can be rendered subservient to its own ends. Japan made frequent changes in her Legation; Russia relied upon one man. With the utmost tact and patient waiting, the Russia representative, we are gravely informed, "attracted within the orbit of his own" every interest and policy, whether native or foreign, in Korea; and "the skill with which the British policy" was thus attracted receives special attention. Whether this representation is correct or not is of little moment to us just now.

The correspondent to the great London journal thinks the "final transfer" of His Majesty to the congenial quarters of the Russian Legation on Feb. 11th of last year, was "the crowning triumph of Russian policy."

So far, it must be admitted, Russia has used the ascendency, which passed undisputed into her hands on that memorable day, with prudence and moderation. That her authority would be strenuously exerted in favor of progress and reform was hardly to be expected. Progress and reform are incompatible with the interests of the King and of the dominant class thro which Russia prefers, for the present at least, to rule Korea. It is not surprising that in these circumstances complaints should already be rife of a general tendency to relapse into the old ruts of corruption and misgovernment, and that the little amelioration which the Japanese undeniably introduced into the Administration is gradually disappearing.

We have space to notice only one more point in this interesting communication. The Special Correspondent does not believe much in the independence of Korea, seemingly, nor in the ability of the people to govern themselves This scepticism may be natural; it is no doubt strengthened by the reports, usually of a detrimental character, so zealously circulated about the Koreans. But we call special attention to the "agreeable disappointment" so frequently heard from those who come to Korea and give careful study to the people. They find more patriotism and sterling manhood than they expected to find. That this Special Correspondent should sneer at the Independence Arch and characterize those who organized this celebration as "singularly deficient in the sense of humor" is inconsistent, especially as coming from an Englishman and it stirs us to a vigorous protest. Hear him.

That there is any reasonable prospect of Korea's being able to stand alone and to convert her nominal independence into a reality only those endowed with a superabundance of optimism will contend. The foundation stone of an Independence Arch was, indeed, laid not long ago with some ceremony in the presence of various ministers and high officials on the spot where the King used formerly to receive the Chinese envoys from Peking; the pupils of the American missionary school sang, after a fashion, an Independence hymn written for the occasion; and the President of the Board of Foreign Affairs delivered himself of an oration on, "How to Preserve our Independence." But those who organized this celebration must have been

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singularly deficient in the sense of humor. When a people has been for centuries and is still ground down under such an unparalleled system of spoliation and oppression as that which obtains in Korea, its vitality must have sunk to the lowest ebb.

One would think that here we have the very best reasons for encouraging any effort, however humble, to break away from the "unparalleled system of spoliation and oppression." But instead of encouragement there is the sneer and an ill concealed contempt. We have seen and heard this kind of stuff until we are weary and ashamed. No quarter to greed, corruption and crime; but give due credit to any and every attempt made to "stand alone and convert nominal independence into a reality." We believe it will yet be done. There is a most wholesome dissatisfaction, a hopeful restlessness in some quarters. The Gospel is accepted with a readiness and heartiness that is most encouraging. We may well hope "the fierce international rivalries which compass Korea will be stayed long enough to give her a chance."

Royal English School Athletic Sports.—On June 16th the boys of the Royal English School, Seoul, gave their first annual exhibition of athletic sports at Hul-yun an near the East Gate. Nearly all the foreign residents were present by invitation, and a very large field showed that the announcement of the sports had aroused a great deal of interest in the city. The meeting was under the patronage of the Minister of Education. Mr. Wallis acted as starter; the Rev. A. B. Turner and Mr. W. Du F. Hutchison as Judges.

1. 100 Yards' Race for Seniors.

The final of this race was very well contested. The winner, Son Keung-sun, got off the mark quickly and soon held a commanding lead, but his win was a lucky one, for had Yi Ho-sung (.) run straight instead of trying to force his way thro a crowd he would undoubtedly have won easily. Un Ho made a good third.

2. 100 Yards' Race for Juniors.

The youngsters ran pluckily and in good form, Kim Min-hei just getting home in front of Pak Yan-chang.

3. Throwing the Cricket Ball.

The winner, Un Ho, threw in excellent form and covered eighty three yards, a distance that would do credit to any English or American school-boy of the same age—sixteen years. He

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would be presumably a dangerous man in the native stone-fights. Yi Piung-hung's best throw was seventy yards—creditable.

4. High Jump.

Yi Ho-sung and Un Kui-yik were almost equally fancied by their school fellows for this event, but both were out of form, however, and failed at four feet five in., whilst Un Teh gil and Pak Ho piung succeeded in getting over half an inch higher. All jumped on fairly good form, but Yi Ho-sung looks like being the best of them.

5. 200 Yards' Race.

There were thirty six starters for this event, which was run in two heats. The handicappers had considerable difficulties in absence of records and in presence of so many "dark horses" and at least one or two "sugarers." However, the final heat was well contested, Song Keung-san coming in with a well sustained rush and landing himself a winner by a yard and a half.

6. Putting the Shot.

The shot weigned fourteen lbs. Yi Chong-sal's put of twenty-five ft. ten in. is an extremely good one. Yi Piung-hun was a creditable second with twenty four ft seven in., and two others, Yi Ho-Sung and Sang Ho reached twenty-four ft.

7. Broad Jump.

The boys by this time were evidently tiring and the winner's (Hwak Han sung) jump of fourteen ft. six in. is not particularly praisewerthy. More than one of the competitors, however, have done sixteen ft. and more in practice.

8. Three-Legged Race.

This was more a scrimmage than a race but the pairs who were first and second respectively had the luck to get away clear and a fine struggle ended in a victory for Kim In-her and Kwak Han sung by two yards.

9. 450 Yards' Race.

The scratch man started in good form, but being out of condition tired towards the finish, and Yi Yu-kwan, who ran very steadily gained a well-deserved win by two yards. The others were close up and the handicappers congratulated themselves.

10. Tug of War.

Un Kui yik's team won the first tug, but So's men retali-

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ated by pulling off the second, only to be vanquished after a magnificent struggle, in the third and final pull.

11. CONSOLATION RACE.—Omitted.

12. STRANGERS' RACE.

Ten unfortunate strangers were "corralled" for this event, which ended in an easy win for Mr. Willis, the Rev. H. B. Hulbert being a good second.

13. DONKEY RACE.

This race introduced a slight farcical element into the proceedings. The donkeys exercised their vocal organs in every key except that of "Gee." When they did get started, the majority of the riders seemed unable to control the direction of their steeds and more than one animal elected to run the race by himself. However a few mokes stuck to the course and a fine finish was witnessed. The race seemed to be between two white animals ridden respectively by Cho Seung-hup and So Sang-heun, but the effort of finishing was too much for the riders and Yi Han-ju, riding with considerable judgement and coming with a fine spurt, scored a most popular victory.

At the conclusion of the sports the boys were put thro a long series of exercises, both in physical exercise and in military drill, by Sergeant Boxwell These were beautifully executed, and the applause was constant and hearty. Among the foreign spectators were several Russian, French, German, and English officers all competent critics, and their commendations were freely expressed. Mrs. Jordan graciously distributed the prizes to winners and Mr. Jordan, H. B. M's Consul-General, addressed a few words of congratulation to the school.

The Diamond Jubilee.—The British subjects resident in Seoul celebrated in various ways the sixtieth anniversary of the ascension to the throne of their gracious Queen, Victoria. Special services were held in the Church of the Advent on Sunday, June 20th, the Rev. A. B. Turner officiating. On the same day the Consul-General, Mr. J. N. Jordan, received a telegram from the Marquis of Salisbury announcing that Her Majesty had been pleased to confer upon him the "Companionship of the Order of St. Michael and St. George." Every Britisher here rejoiced at the selection of the person for this honor. On Tuesday evening, the 22nd inst., Mr. and Mrs. Jordan entertained the whole foreign community and a large number of high Korean officials. The beautiful grounds of the Consulate were lighted

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up with hundreds of colored lanterns, while above all the decorations in evergreen were the letters V. R. The fire-works were specially successful. Refreshments were served and Mr. Jordan proposed the health of the Queen which was heartily responded to by the large company. The Korean Minister of Foreign Affairs, Yi Wan Yong, proposed another toast in the name of the Korean Government and its people which was responded to with equal enthusiasm.

On Monday June 28th, children of the British subjects gave an afternoon party to the children of other nationalities. It was a happy thought of some one and the little ones enjoyed the delicate attentions greatly.

On Tuesday the 29th there was a grand dinner given at the Nam Pul Koun, the place where formerly the Chinese Ambassador was entertained during his stay in the Korean Capital. The company adjourned at a late hour in the evening and thus ended the rejoicings and festivities of the Diamond Jubilee in Seoul.

More Sympathy for India.—*The Korean Christian Advocate* presented the needs and sufferings of India to its readers. Pai Chai School made a thorough canvass, several of the Methodist congregations in this city responded liberally, and together with contributions from several foreigners, the total collection amounts to about one 100 yen. This amount added to other contributions coming thro Korean channels makes the substantial offerings of Korean Christians to suffering India nearly 250 yen. It must at the same time be understood that these are purely voluntary gifts, made in response to representations in the three Vernacular papers, published in the capital, and from the platform. It is also due to say that some of the churches for various valid reasons have been unable to take up collections. These results are most gratifying. We thank God for this liberality.

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NOTES AND COMMENTS.

Korean sarcasm,—"He is courageous—his stomach is full."

The Japan Times in referring to our note acknowledging the receipt of a photograph of the beginning of work on the Seoul-Chemulpo Railroad says, "This is tangible evidence of material advance, far more valuable than endless academic discussions on 'prestige' or 'influence' of various people in Korea."

On May 29, at the house of the groom, by the Rev. H. G. Appenzeller, Col. F. J. H. Nienstead was united in the bonds of matrimony to Miss Ko Furusawa of Tokyo. There was a large company present, including cabinet Ministers, the U. S. Minister and the Japanese Minister. His Majesty, with that liberality and thoughtfulness for which he is well known, remembered the occasion with several handsome presents.

We are in receipt of the April issue of the *Canadian College Missionary*, the organ of the organization which maintains Dr Hardie in Korea. This number is given up to Korea and contains some interesting instances of conversion. In it the following unique note is given publicity, which if true, is worthy of investigation and corroboration: "No Korean parent expects to raise more than a small minority of his family. Think of it, not a family but has buried *most* of the children!"

W. H. Wilkinson, Esq., H. B. M's. Acting Vice-Cousul at Chemulpo, is transferred to the Consulate at Pakhoi, South China. Mr. Wilkinson has been in Korea for nearly four years. Several valuable contributions from his pen have appeared in the pages of THE REPOSITORY. He will be succeeded by H. Bencraft Joly, Esq., who comes from the Pagoda Anchorage near Foochow. Mr. Joly has been successively in charge of the Consulates at Whampoa, Macao and Shanghai. Pending the arrival of Mr. Bencraft Joly and his family, Mr. Willis will have charge of the Consulate at Chemulpo.

We look forward to an interesting intellectual collision between "Our Own Correspondent" to *The Independent* from Pyeng-yang, and "The Man with A White Hat" who writes from Chemulpo. These scribes laud their respective places of temporary abode in such a self-assuring manner as would do credit to real estate agents getting up a big boom. A little while ago the former suggested that Pyeng-yang is in immediate danger of becoming the capital of the country; and now in his first communication "The Man with A White Hat" talks of the "fine bathing facilities and the stirring metropolitan life of the port," and concludes his laudation of his place by suggesting that the name of the Seoul-Chemulpo railway be changed to the "Chemulpo-Suburban Line," "for really Seoul is in the suburbs of Chemulpo." Really? We thought we were in the wake of Pyeng-yang. Where are we anyway?

Bishop Corfe, head of the Church of England Mission in Korea, sailed from Hong Kong for England about the middle of May, on the M.M.S.S. *Yangtse*. He hopes to reach England about the end of June and be in time for the Lambeth Conference of Bishops. This great assembly, which is held every ten years, will begin early in July under the presidency of His Grace, the

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Archbishop of Canterbury, in the archiepiscopal palace near London. It will be attended by all the Archbishops and Bishops of the Churches of England, Scotland, Ireland, the United States, Canada, West Indies, South and Central Africa, Australia, New Zealand, Tasmania, India, Ceylon and Burma, and the missionary bishops subject to the see of Canterbury, who have charge of missions in countries like Korea, China and Japan. Between 200 and 250 bishops are expected to assemble on this occasion, which derives special interest not only from the fact that this is the sixtieth anniversary of the accession of Her Majesty the Queen, but from the additional fact that it is the 1306th anniversary of the landing of St. Augustine in England. Bishop Corfe will probably remain in England until next year on business connected with the Mission in Korea, and during his absence he will be represented by Rev. Mark Napier Trollope, who has been appointed Vicar-General.

BARON VON GRUNAU.—The latest trans-Peninsular traveler is Baron von Grünau, military attaché to the German Legation at Peking The Baron began his journey at Wönsan on May 10th. Keeping to the coast for two and a half days he finally crossed into the Diamond Mountain region at a point south of the track taken by Mrs. Bishop. The snow clad heights and wild grandeur of this mountain passage greatly impressed the traveler, as did also the imperial beauties of *Chang-Sa*. After visiting the various points of interest about Diamond Mountain he retraced his steps in order to strike the main road, and came on to Söul. The time consumed on the journey from Wönsan to the Capital was eleven days. During most of this time, the Baron was entertained in the private homes of Koreans and he speaks in the highest terms of the kindness and courtesy and extreme hospitality which he met, often at the hands of Koreans who, in him, beheld a foreigner for the first time. Having made journeys in Syria, Nubia, China and Japan, he said he had met nowhere a people who impressed him more favorably than the Koreans. This is certainly high praise. Baron von Grünau was presented to His Majesty twice, by H. I. G. M.'s Consul, Mr Krien. At the second audience, which lasted one hour, His Majesty manifested much interest in the Baron's trip and inquired in detail into his experiences. Baron von Grünau is the second son of Prince Wiertheim of Baden, former German Ambassador to the Vatican, and is an officer in the German army. He takes his name from one of the estates of his father. He will return to Germany in September, crossing Siberia.

BIRTHS.

In Seoul, June 17, the wife of Dr. PHILIP JAISOHN of a daughter.

In Seoul, June 25, the wife of Dr. O. R. AVISON of a son.

MARRIAGES.

In Seoul, May 29th, by Rev. H. G. APPENZELLER, Col. F. J. H. NIENSTEAD to Miss Ko Furusawa.

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THE KOREAN REPOSITORY.

JULY, 1897.

A KOREAN ABROAD.

LETTER III.

(Translated by T. H. YUN.)

SHANGHAI, DECEMBER, 1896.

MY DEAR COUSIN:—

WE, "Araisso" and I, left Russia for Paris in August. On the road nothing occurred worth mentioning, unless it be an amusing incident illustrative of the practical utility, or inutility, of "Araisso's" philology.

Between Berlin and Cologne, a dining-car waiter presented a bill of fare in German, a language unknown to both of us. "Araisso" read and reread the bill, at first with hopeless looks. Then suddenly his eyes sparkled with joy as he pointed out a word in the bill to the waiter, telling him by signs and wonders to bring two plates of whatever that word represented. The waiter retired and I asked my friend what he had ordered. On hearing that he had ordered some chicken, I admiringly said, "I thought you did not know German?" "Of course I don't," said he; "but a few simple rules of philology helped me out." "Well," I exclaimed, "if you call that philology which enables you to scent a chicken in a German bill of fare, that's a science I should like to learn." My charming companion, elated with his success, proceeded to enlighten me on what he styled the fundamental rules of letter changes, the interchangeability of vowels, the transmutability of consonants, etc., and showed me, beyond doubt that, as the English word chicken and the German

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word *schinken* must be the same, there was no danger of our missing a good breakfast on chicken that morning.

For the first time in my life I felt a sort of enthusiasm over the science of philology, and was just going to ask some further questions on the subject when the waiter came with two plates. What did he bring—a chicken?—a hen?—a rooster? Nothing of the kind; only two plates of ham! Astonished I said, "What an idiot of a waiter not to know the difference between a hog and a chicken!" What vexed me most, however, was the strange behavior of my friend. Instead of raging in righteous indignation, he meekly took the plates and without a word of apology or of explanation to me, devoured the contents of both, paid the waiter, wiped his mouth and, with a sanctimonious sigh, closed his eyes like an owl in deep meditation. Supposing that he had played a practical joke on me, I said with some warmth: "Look here, it is true I don't know a word of English, or a rule of vowel changes, but I do know a chicken from a pig. You have a perfect right to eat all the ham in Germany, but you have no business to run a hog over me that way. Away with your philology and—." Just here the train stopped and out flew "Araisso" quick as thought. Returning before I had scarcely time to formulate a question, he handed me a paper bag containing a whole roasted chicken, saying, "I beg your pardon. Eat this and rest assured that I shall never again order a chicken by the rules of philology."

We spent nearly three months in Paris trying to learn the language. Here I may say without any fear of successful contradiction, that Paris is the most beautiful city I have ever seen, not excepting Seoul even. Of course I visited, along with an excursion party, all the public monuments in and around the lovely capital of France. As "Araisso" intends soon to write an exhaustive "Guide to Paris and its Environments," I shall omit here any attempt at description lest I might spoil your appetite for his book—which will be particularly instructive on *pictures*, *sculpture* and *architecture*. I shall mention only one of the wonders of Paris, viz,, the Halles Centrales, the biggest market in France. It contains 2,500 stalls, each measuring forty feet square. The market women, known as *Les femmes des Halles*, are noted for their ready wit and sharp tongue. When we passed thro the shades, these women honored us with the endearing terms of a "little cat," a "little chicken," a "little rabbit," a "little cabbage," in fact they came near calling us by the names of all the articles in the market, vegetable and animal. Fortunately for "Araisso," there was no ass in sight. Some of these women are said to be fabulously rich, owning

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some of the finest diamonds and choicest laces in Paris. By the way, it was these ladies, or their great grandmas, who played the terrible role in the French Revolution.

Parisians are justly famed for their politeness. "Araisso" thinks that the Parisian manners, in ordinary life, are so theatrical that their theatrical manners on the stage are quite ordinary and lifelike. It is further his opinion that a Parisian lady is very positive in her notions. One evening at a dinner table, Madame B. remarked that Mohammedans had made more convertsin China than Buddhism. "Araisso" ventured to question the assertion, upon which she said: "O yes, it is not only true, but *absolutely* true. I read about it to-day in a French journal." My friend said nothing but afterward remarked to me, "You see there were three conclusive proofs for her belief: 1st, she *read* about it; 2nd, she read about it *to-day*; 3d, she read about it in a *French* journal. No wonder what she believes in the matter is *absolutely* true!"

We left Marseilles in the latter part of November. We touched at Port Said, an Egyptian town of growing importance, and at Djibonti, a French station on the western coast of the Red Sea. I saw a real Arab village in the latter port. It was a collection of huts gotten up of hay, weeds and sticks. The household furniture, consisting of rude chairs, tables and tin cups, bespoke little comfort. A woman was seen grinding meal on an inclined flat stone with a stone roller. Women went about with arms and breasts as bare as if they were dressed for a fashionable ball in *civilized* society. On the French side of the town there were several policemen, black and white, that is, negroes dressed in white, barefooted, with stick in hand, representing the majesty of law and order. They went about doing good in keeping an uninitiated traveler from being pestered by street-arabs and peddlers.

Colombo was our next stopping place. Red streets; Buddhist priests in yellow robes; magnificent trees everlastingly green; the dark inhabitants wearing all sorts of colors; Europeans in white—all presented a kaleidoscopic scene striking even to an Asiatic traveler. Of course we paid our visit to the great Buddhistic temple—great not in architectural proportions but in historic associations. When we arrived at the shrine, a bowing and smiling priest met us at the gate and asked us to pay two rupees for the privilege of seeing the temple. Unfortunately our combined treasure did not amount to that much, "Araisso" having previously paid two rupees for a ring, for which the modest shop-keeper had asked thirty-two rupees. So we were on the point of giving up our cherished hope of entering the

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shrine, when the obliging priest said,"If you have no money, never mind. It is our *religion* to be kind to strangers. Come in, money or no money." We went in and had the great satisfaction of seeing the big tomb-like, air-tight dome which actually contains the chair on which the founder of Buddhism sat, and also a pair of his sandals Our guide showed us a large number of grotesque wooden idols which he called "our Lords, Buddhas." One of the lords many was nine yards long, a lord of lordly length. "Our lords" were all ugly. In this house of lords, there was one lord Buddah, who, according to our priest, *was to come*. My religious feelings were shocked by the impious remark of "Araisso" that he did not see how they could represent in a tangible form the gentleman who had not yet come. When we were ready to depart the priest said in the sweetest manner imaginable, "Gentlemen, two rupees, please." "Why, we thought it was your religion to show us around," we said. "Yes, but it is our business too," was the philosophic answer, illustrating the delightful union between religion and business. Of course we had to scrape up every cent we had which, fortunately for us, didn't amount to much.

The temperate climate of Hong Kong was a welcome change to us after the steaming heat of Singapore and of Saigon. The night scene of Hong Kong, as viewed from the harbor, was beautiful beyond description, the mountains in the rear of the city presenting a dark background against which gas and electricity threw a myriad brilliant lights. We enjoyed a morning walk, or climb, in Hong Kong. The streets nearest the water are mostly occupied by Chinese. As one goes higher up on the hill the residences of Europeans predominate. The public gardens and parks are beautiful, and enable a traveler to form an idea how European science and art can turn a bare island into a lovely home. Indeed, Europeans have learned to subdue nature. Give them a rock and they turn it into a Gibraltar. An unpromising group of barren hills becomes a Hong Kong in their hands. Turn them loose in the forests and prairies of new continents, they soon found empires and republics. Drive them to swamps and lowlands, where the billowy sea holds its sway, they build a Venice, a Holland, a St. Petersburg. Well may they be proud.

On the 29th inst. we reached Shanghai, the ninth commercial port of the world, and the starting point of our long and interesting journey.

Hoping to see you soon,

I am yours affectionately,

I. J. KIM.

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NOTABLE DATES OF KANG-WHA.

(From the Official Records.)

A. D. 793.—The fortress of Hyel Kou (穴口) built.

1018.—Kang-wha made a fourth-class prefecture (縣).

1232.—Choi Ou (崔瑀) continually urged the king to remove his capital to Kang-wha and this was finally done.

In this year the bones of the founder of the dynasty were removed to Kang-wha, but the site where they were buried remains unknown. It rained continuously for ten days, making it impossible to travel anywhere about the island.

After the king had removed his capital to this place he elevated it to be a district of the third-class (郡) and built the wall around the city.

1233.—The Mongol soldiers invaded the country and Yi Kyou Po (李奎報) one of the doctors, was sent to beg them to return. He accomplished his mission. The outer wall built.

1234.—A palace built for the king, as well as other government buildings.

1244.—A great fire broke out in the island which destroyed more than 800 houses as well as one of the palaces and a Buddhist temple.

1247.—The Mongol soldiers again came up as far as the ferry, in order to invade Kang-wha. They returned, however, without landing on the island.

1252.—The king crossed over to the mainland and made peace with the Mongol soldiers.

1254.—A body of fifty Mongol horsemen came up as far as the gates of Kang-wha city to spy out the land.

1257.—Mongol soldiers again came to spy out the land, whereupon the king removed his capital to the mainland.

1258.—The Mongol army came to attack Kang-wha.

The king acting under the advice of his ministers pretended to build two palaces on Kang-wha, one of which was on T'yeng Chok San (鼎足山) in order to deceive the Mongol army. They invaded Kang-wha and destroyed both the city and outer wall.

In this year Hyel Kou (穴口) temple was built.

In the 9th moon the king died and was buried at Hong Neung (洪陵), outside the west gate of the city.

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1260.—One of the king's ministers petitioned him to use Song-do (松都) as his summer capital and Kang-wha as his winter capital.

1269.—Im Yen (林衍), one of the ministers, rebelled against the king and imprisoned His Majesty in one of the palaces. But this state of affairs did not last long for the king soon regained his authority.

1270.—The king removed his capital back to Song-do (松都) and disbanded two of the Kang-wha regiments. For this they bore him a grudge and with Pai Chyoung Son (裴仲孫) and No Yeng Heui (盧永禧) at their head, they rebelled against the state and set up a relative of the king's, named On (溫), as sovereign. Many of them, however, saw that this could not last long, and fleeing became brigands. The king sent a company of soldiers to capture them but they escaped only to fall into the hands of the Mongol army, who seized their goods as well as their wives. What the ultimate fate of these brigands was, we are left to conjecture.

In this year also, the Mongol soldiers entered Kang-wha, burning houses and plundering the people.

1276.—The remains of the founder of the dynasty were removed back to the old capital.

1290.—The Hap Chaik Nai (哈冊來) rebels came from China and compelled the king to flee to Kang-wha. The walls both of the city and of the island were therefore repaired. The Ouen (元) emperor had decided to attack the far east, *i.e.* Japan, and stored 100,000 bags of rice on Kang-wha for the use of his army.

1292.—The king returned to Song-do (松都).

1351.—The Chinese emperor having invaded Korea, the king was once more compelled to flee to Kang-wha. He was deposed and one of the royal princes was set on the throne. This usurpation, however, soon came to an end.

1360.—Japanese pirates came to Kang-wha and killed more than 300 people and carried off 40,000 bags of rice.

1361.—The Red-haired rebels came to Kang-wha. The king pretended to surrender to them and made a feast, but he had a number of soldiers in ambush, who during the feast fell on the rebels and killed them all.

The king wished to remove his capital to Kang wha, but first divining before the portrait of the founder of the dynasty, he received an unfavorable answer, whereupon he gave up the idea.

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1365.—Japanese piratical raid.

1367.—Japanese piratical raid.

1376.—Japanese piratical raid.

1377.—The Japanese came by night and destroyed fifty government junks, killing over 1,000 people. They anchored near Son Tol-mok—the rapids in the Han river. They were eventually driven out by an officer of the coast guard named Choi Hyeng (崔瑩). Kang-wha was made a second-class prefecture (府).

1387.—Japanese piratical raid.

1388.—The usurper Sin Ou (辛禑) was compelled to flee to Kang-wha.

1389.—Sin Chang (辛昌) was compelled to flee to Kang-wha.

1404.—Kang-wha was permanently made a second-class prefecture.

1453.—The king's son and grandson exiled to Kang-wha

1592.—Kang-wha was invaded by the Japanese and the prefect, Ou Syeng Chyen (禹性傳), raised a body of volunteers to drive them out. They, however, retired voluntarily and later on more than 1,000 people fled for refuge to Kang-wha from the mainland. Affairs in the capital became so critical that the ancestral tablets of the king were brought to Kang-wha and temporarily buried.

1597.—The Japanese twice invaded Kang-wha and plundered it.

1619.—The outer wall of the island repaired.

1629.—On the Chinese invasion the king fled to Kang-wha, but after a few months returned. During his stay there he held examinations for military posts.

1630.—Kang-wha made a citadel.

1636.—The queen, crown prince, crown princess and two other royal princes came to Kang-wha for refuge and were taken prisoners by the Manchu army. The crown prince and the other princes were taken as hostages to Peking, but were afterwards allowed to return. The king at this time wished to come to Kang-wha, but was so hard pressed by the enemy that he was unable to do so.

1637.—After the Manchu general had received the king's submission, he marched his army to Kang-wha whither the queen and royal princes had already fled.

The governor and the other officials in charge of the defence of the island had been asked repeatedly to make necessary

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preparation against invasion, but such requests fell on deaf ears, and it was not until the Manchu army reached Kap Kot (甲串) that they became alarmed and then they fled precipitately. The Manchu army simply marched into the city and took the royal family prisoners After peace was declared these cowardly magistrates were executed as they deserved. [The story of their flight reminds one very much of that of the Chinese officials at Port Arthur.]

1639.—The Altar to Heaven on Ma Ri-san (摩尼山) put in order and sacrifices offered.

1640.—The records of the royal family which had been damaged during the late war by fire, were again put in order.

1652.—The walls of the city and island again repaired and put in order.

1653.—Owing to famine, many of the people on the island were starving. The government sent 1,000 bags of grain.

1658.—The Kwang Syeng rampart (廣城) built.

1660.—The two royal libraries at Chyeng Chok (鼎足) mountain built and the records of the royal family sent there. A number of the volumes which had suffered damage were put in order.

1676.—The Chang Kot (長串) rampart built.

1679.—Kim Cho Chyon (金錯冑), the Minister of War, came to Kang-wha and had fifty-three martello towers built.

1693.—The walls and fortifications of Moun Syou (文殊) mountain built.

1706.—The rampart of Syen Tou P'o (般頭浦) built.

1711.—The new city wall finished.

1716.—The ramparts of Ouel Kot (月串), Chyei Moul (濟物), Yong Chin (龍津), Cho Chi (草芝), In Hwa Syek (寅火石) Seung T'yen (昇天) built.

1743.—The outer wall of Kang-wha built of bricks and lime. This was said to be in imitation of the wall at Peking.

E. B. LANDIS, M.D.

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THE KOREAN INN.

THE capabilities of the English language are well-nigh boundless. It is wonderfully elastic. A noted French diplomat in Europe speaking of one of his colleagues said, "He can lie. He can lie when he knows that he lies. He can lie when he knows that you know that he lies. He can lie when he knows that you know that he knows that he lies." The language survived the strain. The Korean inn, however, is a horse of another color. Mr. Carles had a great deal of experience with Korean inns, and in his, "Me and my dog Sam in Korea" he has a picture of an inn. He attempted to label it and this is the result—"Kitchen in inn in the north." The two ends of the label are all right, but the strain on the language at the middle is too great. It hangs fire, only to go off like a fire-cracker at the wrong end with a fizz and a buzz. I therefore approach the subject of the Korean inn with all the reverence one feels for a buzz-saw or an unloaded pistol.

To see the Korean inn you must travel in the country. This is never a picnic. It means hard work. The trip will not be monotonous, however, for beautiful scenery, curious customs and sights, and the odd views of the people in the interior concerning foreigners will keep up one's interest for a number of hours. A great many interesting discoveries will be made, especially about the inns. One of these discoveries is the fact that inns are very scarce in Korea. You have no idea how scarce they are until you make up your mind that you want to go a few miles further, while the chief *mapu* (hostler) has made up his mind that he doesn't. If the latter gentleman wants to stop at a particular place, it is absolutely certain there are no inns for the next twenty miles. And the villagers will swear themselves blue in the face to that effect. In the far interior, however, where the wilds are trackless and the mountains sky high, and the Korean unfamiliar with the foreigner, the inn is always "three miles further on."

The Koreans claim that their present inn system is very modern, being only about 1,000 years old, but its antiquity is an ascertained historical fact, and like the saloon in American politics, it has woven itself into the fabric of the nation. The first Chinaman to emigrate to Korea was a man by the name of Ki-ja; he started a day school and did a booming business in town lots at Pyeng-yang. The Koreans claim that they took him in and fed

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him, which clearly shows they were innkeepers, for the Korean innkeepers "take in" more men in a day than a New York confidence man in a month of hard work. Then as to the feeding, there is no doubt about it, for Ki-ja brought along a few friends, 5,000 it is said, and they doubtless saw that their chief got all he paid for. Another evidence of the antiquity of the Korean innkeeper is his conservatism He is as conservative as antiquity itself—conservative in politics, religion, morality—in fact in everything except dogs, insects, smoke and red-pepper. In these four items he is most radical, as radical in fact as the man who wrote a book to prove that the Koreans are one of the ten lost tribes of Israel.

The Korean inn is always conservative about appearances. It does not believe, as an institution, in those newfangled appliances and luxuries which only the fellows who hobnob with the foreigners in Söul can appreciate. It has no use for the man who objects because the bowls are shaped like a Rugby football, and wants the water strained, which was just brought from the well behind the stable, and growls because some of the hired girl's false hair got mixed with his rice; and talks ungrammatical Korean because she wiped his chop-sticks on her apron and stirred his omelet with her fingers. For such men the Korean inn has no use. It can only gaze in sadness upon them as members of that cockneydom whose mind is too small to appreciate the patriotism which holds with Spartan ardor and courage to the "good old ways."

The Korean inn is also a very remarkable institution, The Korean word for inn is *chew-mak*, and so great is the reverence with which the inn has inspired the people, that they use the word as synonymous with "town" or "village," most towns and villages being known as *chew-maks*. The conspicuous exception is in the case of a seat of magisterial administration; it is supposed that the magistrate being a bigger man that the innkeeper, has been able to break away from the sway of the all-dominant inn, and has given a decent, straight name to his town, being sure to forestall all danger in the future by welding on the handle, "*magistracy of*," etc. Probably the most remarkable thing about a Korean inn is the host. He is known as the master-gentleman, and each inn has anywhere from four to the entire male population holding this position; so, when you lean out the window or door and gently remark, "master-gentleman," you are sometimes greeted with a response like a prohibition cheer, when somebody asks, "What is the matter with Smith?"

The Korean inn is also remarkable in its organization. You ride into one, we will suppose, after having worked your passage

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fifteen or twenty miles on a General Thomas Thumb pony and dismount in the courtyard, just beyond the kitchen. However, you must be careful as you descend to *terra firma*, especially if it has been raining, for if you don't you might imagine yourself in the midst of a New York street, which would be very cruel and might make you sick—homesick of course. Soon two or three master-gentlemen may be observed proceeding to the best room with new mats six feet long and three feet wide. The mats are always new. In a ride of 100 miles, every inn gave me new mats; I was so surprised I asked if there had not been a fire in a mat-factory recently. Nobody laughed. The joke was lost. Then you are shown to your room which looks out on the varied vista of the courtyard, as do also the other rooms, the apartments of the various master-gentlemen and their families, the kitchen and the stable. Here you can sit and listen while the neighbors come in and quarrel with your men, and call them "you gentlemen," as tho they were addressing an audience, until somebody separates them and peace reigns once more. You can then master the lay of the land. The kitchen generally occupies the front while your room is at the other end, from the back window of which you can look over odoriferous fields of cabbage, turnips, tobacco plants, castor-oil beans, etc. The location of the kitchen, which is at the front of the house, strikes one at first as a little strange, but after awhile you discover that it must be the result of much industrious forethought and planning. Its advantages are undeniable. You don't have to carry the refuse from the tables far, but can just pitch it out of the door or window whichever is handiest, and the job is done. The greatest advantage, however, is in the case of the hired girl. She does not have any distance to go to see just what is going on in the streets, and can always be the first at any scene of excitement, such as a fire or a dog fight. In fact, we would remark in passing, that the prerogatives of the hired girl in Korea are Utopian, and it seems to us that if rich Americans, who have so much trouble with hired girls, would only adopt the methods of the Korean innkeepers, and switch the kitchen around to where the parlor is, we should not hear so much of that much vexed question, "the hired girl."

To the left of your line of vision, as a general thing, are the stables. These are long shelters also looking out on the courtyard, so that the same scenes may gladden the heart of man and beast, as they partake of the bounty of the master gentleman. If the inn is crowded these stables can be utilized for men as well as beasts, and if the men are foreigners they hang up grass curtains between them and the beasts so that whichever should

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kick in their sleep would be sure to injure the other with something soft.

But while you have been thus quietly taking your bearings the dinner has come on. The whole bill of fare is sent in to you at once, so that you can do as you please with it. I generally order the servant to take all but the rice, and bury it as quickly as possible behind the house. But possibly before the funeral you have the hardihood to try one of the dishes; here is one—shrimps with a red sauce like catsup on them. You try some and then you wish you hadn't, and the intensity of your wish will be as the quantity you were so unsophisticated as to tackle As remarked earlier, the Koreans are very radical in their use of red-pepper. The rice, however, is good and if you have had the good forethought not to go down to the kitchen to see whether the aforesaid hired girl piled it into your bowl with her hands, you can enjoy it, augmenting it with stores from your "pack," while the natives peer in at every opening to watch you eat, and make remarks just as tho you were an animal in the zoological gardens.

The meal over, your servants spread your bed on the floor; you close up the day's accounts with them, clear them out, bring your journal down to that moment and then lie down to sleep, deceived into believing yourself the sole occupant of the room. It is not long, however, before you become conscious of companionship—little bits of fellows whose capabilities for inflicting misery are colossal, and whose multiplicity make them well nigh ubiquitous. Volumes can be said about the occupants of a Korean inn; indeed volumes are said whenever a layman from among foreigners at falls among them. But possibly you have been so thoughtful as to put some "Ichiban" powder into your "pack" and the slaughter which ensues can be enjoyed to its full only by one who has had to put up with this companionship with no possibility of help. After a night in a Korean inn one can understand the wise saying, "Never be in a hurry except when catching fleas." After you have been lying down for awhile, there slowly dawns upon you a consciousness of the most peculiar thing in the whole make-up of a Korean inn- -the fire under the bed. Now I know that some people will scoff at this and mutter something about "beating Eli Perkins," etc., but it is not only true that they build a fire under your bed, but also sometimes cook the supper over the fire. The standing complaint of Koreans against our beds is that they miss the fire they have been used to from early childhood. As already stated, the Korean hotel is remarkable in its organization. Its peculiarities extend even to the floor, which is of stone, with a series of flues under it leading

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from the kitchen fire. By this means the stones are heated and as a brisk fire is usually started for the night, the heat generally works thro until the floor becomes like a special room of the Spanish Inquisition.

After traveling for a time in the interior of Korea, you become familiar with these little peculiarities and can stand them like a native. The human frame can adapt itself to circumstances. But don't think I am slandering this elderly institution; indeed, I am not, for if anything has its peculiar advantages the Korean inn has. It is a splendid place for an artist to put up at, especially if he is out of subjects, for he could find material for anything from a Buddhist Inferus to a Hottentot Kraal I am not an artist myself and have never painted anything but a neighborhood boy's eye because he called me a democrat, and that was years ago. But one evening I stopped at a model hotel, and winding up the day as usual lay down to peaceful slumber; but it was no use. My companions seemed to be of an extraordinary breed, and from the way they handled me, I felt sure they must have descended from that three-headed canine the ancients deceived themselves into believing guarded the lower regions. Well, calling out my man Friday to produce the "Icbiban," I wrapped myself in an overcoat and stepped out. Above the court, the starry canopy spread in dim but glorious sp'endor, seeming to fasten around the soul that gazed up into it invisible bonds which made it captive, while unseen hands lifted it and carried it on and up and out into immensity. And wafted thro that soft, star twilight, earth and its grossness faded away, and a subtle something seemed to be breathed into me by that unseen convoy until it permeated my whole being. But what is that! I am rudely called back to earth again and there in the black recesses of the further end a lurid red flame shoots up, lighting with its fitful flashes the kitchen and the arched entrance; and there on a raised platform, their features distorted and their forms grotesque in the bright red flashes, is a company of Koreans. Among them move the women of the hotel, carrying food to one and another, now crossing the field of flame, and now disappearing in the darkness beyond. I watched it with staring eyes; the distorted features of the men, the flitting figures of the women, the depths of the kitchen now lit up by uneven flame, and again wrapped in the blackness of its shadow. And all was silent. Then I saw the explanation. All the natives in the hotel were having a good time over a late meal aided thereto by a flaming fire of pine wood built near the platform of the kitchen.

GEO. HEBER JONES.

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DIFFICULTIES OF KOREAN.

THE simplest forms of a language mark the delicate shades of expression, and consequently are the ones that cause most perplexity to the student. Korean is singularly defective in those parts of speech on which our shades of meaning so often depend; an entirely different set of signals shows the direction of the speaker's thought.

It is an agglutinate language, highly inflected. The verb, by an endless number of changes, does nearly all the work of the sentence. There are no pronouns, properly so-called. Forms do exist for *I* and *you*, but they are not inseparably connected with the verb as are ours. There are no particles or articles or conjunctions (if we except *wa* and *kwa* that join nouns only), no proper plural forms, every noun being indefinite as to number. The absence of these brings out more clearly the verb, which is the strong man of the sentence and does the work of three extra parts of speech, viz.:—article, conjunction and pronoun.

It is with three of these simpler forms of the verb that this paper deals, for they have proved to be the most deceptive, perplexing and tantalizing in all the lists of inflections.

We mention the trio that comes hand in hand, like three little maids from school. They are called *hago* (ᄒᆞ고), *haya* (ᄒᆞ야) and *hani* (ᄒᆞ니). After a short acquaintance with these three, the student feels on very intimate terms indeed; is perfectly sure that he understands the characteristics and offices of each, and accepts their service with pleasure. But in the end how sadly he is deceived, for the East never provided three more tricky servants than *hago*, *haya* and *hani*. Sometimes their offices can be interchanged, tho the work will be done in a slightly different way. In many cases to send one on the errand of another means the utter ruin of the sentence. Then, How shall I employ them? and What shall be the particular office of each? become burning questions.

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We might illustrate possible mistakes by a number of sentences. A student of the language once took it into his head that *and* in English was equal to *hago* in Korean, and ran this servant to death, to the confusion of mostly everything he had to say. He would announce, *I went down town* (*hago*) *and met a friend* (*hago*) *and he asked me to tiffin*, whereas it should have been *haya* for the first and *hani* or *hanikka* for the second. *Give him the money* (*haya* not *hago*) *and let him go. I had my dinner* (*hago* not *haya*) *and came. We entered the house* (*hani* not *hago*) *and not a person was to be seen.* So we find that *and* in English is no clue to any of them, as they each in turn may have *and* duties to perform without the possibility of interchange.

The native can give no rules or distinctions to guide the student. It is not to be expected that he should. Since he understands the use of such from practice and not by rule, what should he know of the latter? Tho ignorant of any fixed law or distinguishing mark, he can give you sentences *ad infinitum*, showing their correct use, and it is only by examination and comparison of a list of as great a variety of these sentences as possible that we can hope to discover general principles that will serve to guide one in their use.

On examination, we discover that the nature of the clauses joined and their relation to one another, are the determining factors. A list of *hago* sentences reveals clearly two characteristics—parallelism and succession. Clauses that run parallel or are used by way of comparison or contrast are invariably connected by *hago* *One day it rained* (*hago*) *and one day it was fine. Things near* (*hago*) *and far. One man is honest* (*hago*) *and one is dishonest.*

This is simple enough, but when we come to examine other than parallel clauses we discover certain difficulties. *Hago* connects clauses that follow in succession,—*Inquire about it* (*hago*) *and then note it down.* First the inquiry and then the noting down. *Let us sleep here* (*hago*) *and then start to-morrow.* First the sleeping, then the departure. But we may say, *Let us rest* (*haya*) *and start to-morrow*; *I met him* (*haya*) *and said.* Here we find clauses that mark succession connected by *haya*. How far then do *hago* and *haya* agree in the matter of succession and in what do they differ? On comparison we note this: *hago* unites independent clauses, each complete in itself, following in succession; while *haya* unites a dependent preparatory clause with the main clause completing, as preparation with completion or cause with result.

When speaking, then, this must be kept in mind: Is the clause complete in itself or is it simply preparatory to the one

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succeeding? If complete, use *hago*; if simply preparatory, use *haya*. To illustrate: we ask the printer to call on us, but he says he is busy printing the book. So we say, *Finish printing the book* (*hago*) *and come*. (칙박고오너라). But supposing we should wish him to finish and bring it, we would say 칙박어오너라 not 박어가져오너라, for 박어, being preparatory to the coming, includes the bringing, and makes the sentence read *Print the book* (*haya*) *and bring it*, while 박고오너라 means *Finish printing and come*.

As for cause and result, we find many such connected by *haya*. *The child has been bitten by the dog* (*haya*) *and is crying*. This brings us to *hani*, whose duties are to connect cause with result or a statement with an explanation. In connecting cause and result we find many cases where *haya* and *hani* are interchangeable, *haya* being the closer connective and emphasizing the result, while *hani* emphasizes the cause.

The subject of the clause often assists in determining which form shall be used. If the subjects of cause and effect clauses be the same, use *haya*; if different, use *hani*. So of persons speaking, *one speaks* (*hani* never *haya*) *and the other replies*.

An explanatory clause following another is always connected by *hani*. Hence we find the duties of the three overlap thus:

Hago joins clauses showing *Parallelism* (different subject); *Succession* (each clause complete, same subject).

Haya joins clauses showing *Succession* (preparation and completion), *Cause and* (*Result* usually same subject).

Hani joins clauses showing *Cause and Result* (usually different subject), *Statement and Explanation*.

We can say in Korean 가지고오너라 or 가져오너라. The first would be translated, *Take it and come*; the second, *Bring it*. In the first there are two distinct acts in succession, in the second the 가져 is merely preparatory to what follows, so there is but one act completed by the 오너라.

We hear 쉬고갑세다 and 쉬여갑세다 When night comes on the traveller says 쉬고 or 자고갑세다. If he should grow tired and wish to rest, he would naturally say 쉬여갑세다. In the first case, there is simply succession, sleeping and going. In the second, the rest is a preparation for a tired man's going farther. We could never say 자갑세다, because sleeping is regarded as an independent act and in no sense preparatory to going.

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Haya and *hani* also have duties that seem at first to overlap, but on closer inspection we find they perform them in a slightly different manner. You ask the native, Why such an uproar in the town? and he says, *The fellow took drink* (*hani*) *and raised a disturbance*—emphasizing the cause. You ask again the next day, How is your town to-day? and he answers, *He has taken to drink again* (*haya*) *and the place is in an uproar*. Here the emphasis is not on the cause but on the general condition of the town as emphasized in the last clause.

By statement and explanation, we mean such a sentence as this, *We went down town* (*hani*) *and there was no one there.* The latter clause explains that to which the first clause leads up. *I read the book* (*hani*) *and it is very interesting. We passed the winter there* (*hani*) *and it is too cold.* All such clauses without exception are connected by *hani*

This is but an outline characterization of the uses of these three. It is extremely difficult to express all the shades of difference by rule. One must learn to know, as do the natives, from a kind of instinct acquired by practice, but time and attention given to these three or their equivalents will amply repay the student, as they are the most common, most important and, it seems to me, most difficult connectives in the Korean language.

JAS. S. GALE.

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BIBLIOGRAPHIE CORÉENE.

(Second Notice.)

IN the second part of his Introduction, M. Courant endeavors to draw from the documents he has collected some conclusions regarding the Korean book from the triple standpoint of outward form, language employed and ideas expressed. He begins by giving a description of Korean paper, the finest kind of which, he says, is that manufactured in autumn. It is of an ivory tint, thick, tough and smooth. On tearing, it appears cottony, and has the resistance and almost the pliability of cloth. The first quality is seldom used except for some kinds of official documents, for lists of presents sent by the king and for a few *éditions de luxe*. The second quality, similar in kind, but thinner, is used for essays written at the examinations, and after having served this purpose, is sold to manufacturers of oiled goods. The process of oiling to which it is then subjected, adds to its strength and makes it quite water-proof. It is made up into rain-hats, cloaks and fans or is used for covering floors, baskets, etc. The enduring qualities of Korean paper are proved by the fact that even the oldest books are uninjured by time and untouched by insects—the only exceptions being a few works of the 18th century, which are printed on brittle paper of rather a deep colour, quite different from the usual kind. From the paper, our author passes to methods of printing. At first, in imitation of the Chinese, the Koreans employed wooden blocks, but soon they left China behind and even got ahead of Europe. In 1403, T'ai Tsung, (太宗), third king of the then reigning dynasty, issued a decree ordering the founding of copper characters.

"In order to govern," said this royal patron of letters. "it is necessary to spread the knowledge of laws and of books so as to satisfy the reason and rectify the hearts of men: thus shall order and peace be realized Our country is situated in the East, beyond the seas, and Chinese books are consequently rare. The wooden blocks soon wear out and besides, it is difficult to engrave all the books in the universe. I desire that copper characters should be made, which shall serve for printing, in order to extend the diffusion of books: this will be an incalculable advantage. As to the cost of this work, it ought not to be borne by the people, but will be a charge on the treasure of the palace."

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In execution of the king's orders 100,000 copper types were cast, embracing all those most frequently found in the *Shi King*, the *Shu King* and the *Tso Chuan*. All the successors of King T'ai Tsung interested themselves in this invention, and up to 1544 mention is found of eleven royal decrees relative to the font of characters or to the printing of books by means of moveable type. To the cleverest writers of the kingdom was intrusted the task of penning elegant models for the founders. The ancient Chinese caligraphy was imitated, and as the need arose for characters not included in the original font, they were at once cast. Up to 1434, there was only one font; at this period for the printing of the *Kang Mu* (綱目) the king caused to be cast in lead some characters of double calibre. It was by the 100,000 or 200,000 that these were manufactured; and theroyal enthusiasm went so far that, copper failing, the bells of ruined monasteries and vases and instruments belonging to the government and to private individuals, were melted and pressed into the service.

To all the editions printed at this time by the new process, the kings caused to be affixed a note relating the origin and the development of the invention of King T'ai Tsung. After 1544 and up to 1770, no mention is made of printing by moveable types, whether on account of the royal attention being absorbed by internal disputes and by outside wars or for other reasons. In 1770, King Ying Tsung* caused to be made in five and a half months the characters necessary for the printing of the *Moun hen po ko*§, placing at the end of the work a note concerning the origin of printing in moveable type and his new application of the art. In a few years there were cast 300,000 additional characters, some of which were deposited in the royal library, and some in the palace of Chang Kyeng†. There were also cut 32,000 wooden stamps, to be used as models for the formation of new copper type. From 1770 to 1797 a large number of works were printed by King T'ai Tsung's method, which has also been frequently employed in this century: but I have not been able to obtain any exact particulars upon the present state of Korean typography, and the little I have heard makes me think that the depots of moveable type are in a very bad condition.

After distinguishing the various classes into which Korean printed books may be divided, M. Courant goes on to speak of works in manuscript.

In a country where printing has been so long employed, the rôle of the manuscript is quite different from what it is in Europe. The wooden block demands in the first instance a larger output of money than the pen and ink of the copyist, but it allows of the work being reproduced, if not indefinitely, at least a large number of times; moreover the work of the printer is simpler and less highly paid than that of the scribe; the art of copying therefore could not find much development alongside that of printing.

And yet while in China manuscripts are rare, in Japan they are less so and in Korea they are frequently to be found. The expla-

* 英宗 § 東國文獻備考 † 昌慶宮

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nation is that the people are too poor to buy printed books, except those which are sold for about ten cash each, and the only recourse of the poor but educated man is to copy out for himself such books as he may desire to possess. Nor is it considered derogatory even to the noble to occupy his leisure by reproducing such books, altho manual labour is forbidden him by custom; and a magistrate will employ his clerks, without additional payment, in the same work, sooner than pay for the printing of such works as he wishes either to possess himself or to present to a friend.

M. Courant mentions particularly some ancient manuscripts of rare beauty and delicacy, one being in the British Museum and another in the Collection Varat. The illustrations he compares to those of the Middle Ages in Europe, perfect in perspective, but wanting in light and shade.

After discussing at some length the point of time at which the art of writing became known in Korea—a question of some difficulty owing to the unreliability of the *Sam Kuk sa keui* (三國史記), the principal source of information—our author goes on to note that while Korean books are some of them printed in Chinese characters and some in Korean letters, some again contain a mixture of the two. This mixture, however, differs entirely from that of the Japanese, who use Chinese ideograms along with their own characters. The Korean is placed side by side with the Chinese for purposes of transcription or of translation; it serves to explain a passage or to indicate the pronunciation, but the phrase in Chinese is complete in itself and the Korean is only a help to the unlearned. This is the system which is followed in nearly all dictionaries, in a good number of works upon foreign languages, medicine, astrology, in some editions of the classics and in certain Buddhist and Taoist books.

The simultaneous use of the two kinds of characters together forming one and the same sentence, where the Korean letters are reserved for grammatical particles, only exists, to my knowledge, in a manuscript collection of songs, the *Ka kok ouen you*.* The Chinese characters are almost always used in Korea under their correct from; nevertheless, in some books such as the *You syc p'il tji*†, the *Sye tjyen tai moun*,‡ and in certain official documents, a sinalogue will remark some characters employed in an inexplicable fashion, and some others which are neither Korean nor Chinese. A brief examination of Korean works will lead us to enquire what proportion of them have these three kinds of characters, Korean, Chinese properly so-called, and semi-Chinese, and what is the origin of this mixture.

We confess to some surprise at the statement that "Chinese characters are almost always used in Korea under their correct form." We were under the impression that in Korean literature

* 歌曲源流 † 儒胥必知 ‡ 書傳大文

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they were frequently met with in "vulgar" forms, and in forms unauthorised by *Kang Hi* or the *Oik Pyen*

As to the introduction of Chinese characters into Korea, the author finds that the date differs in the different provinces, Ko kou rye, owing to its geographical position, being the first to come under Chinese influence and to employ Chinese characters. The *Sam kouk sa keui* notes that in the year 600, King Yeng Yang,* then in the eleventh year of his reign, ordered Ri Moun Tjin, a learned pundit of that day, to make a résumé of the ancient history of the country, which he did in a work of five volumes. The *Sam kouk* adds these words: "From the founding of the kingdom, written characters had been employed, and at this time there were in existence a hundred volumes of memoirs written by different persons; they were called *Kyou keui* (留記 things written to remain). Having reached this period their text was fixed."

The antiquity of at least a limited use of Chinese characters in this country is supported by the fact that from the time of King Tai Tjo,* who ascended the throne in 53 A.D., the names of the kings all possess a Chinese meaning. Up to nearly the close of the 14th century, the Chinese expression used is, at the same time, the name of the sovereign and that of the locality where his tomb was situated; afterwards, the designations adopted were rather Buddhistic. It was in 372, the second year of King Syo Syou Rim† that the new religion was introduced into Ko kou rye, where it led to a revival of Chinese studies. Buddhist books were brought, and the king established a school called *Tai hak* ‡ for the instruction of young people.

Our author is inclined to believe that in the kingdom of Paik tjyei, (百濟)writing was unknown until the latter half of the 4th century, when it was introduced by the Buddhist monks, who by that time had spread throughout the whole peninsula; and in the southern kingdom of Sin ra (新羅) the sixth century probably saw the introduction of this art, notwithstanding some statements in the *Sam Kouk* which would seem to indicate a much earlier date. It would take us too long to go into the painstaking investigation of M. Courant as to the weight and veracity of his principal source of information, the *Sam kouk sa keui*, but a perusal of the author's own pages will well repay the reader and cannot fail to be of interest to those who, finding themselves in this singular kingdom, wish to understand something of the history and the traditions of the people by whom it is occupied.

Leaving unnoticed, then, many pages of the greatest value philologically and historically, and merely mentioning his explan-

* 太祖 § 高句麗 † 小獸林 ‡ 太學 ‖ 嬰陽

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ation of the Ni Do (吏讀), a system invented by Syel Chung for facilitating the intelligent reading of Chinese for which he received posthumous honors and a place in the temple of Confucius, we pass on to the fourth division of the Introduction, in which is discussed Korean literature, properly so-called.

I here take the word literature in its widest sense, to include every production of the mind expressed in written language. It is of literature, taken in this general sense, that is to say, of the contents of the books, that I am about to try to give some idea, having already described the book itself and indicated in what characters and in what language it is written. Nor shall I limit myself to speaking of works of Korean authorship. The Koreans have read, copied, reprinted, reread and studied a large number of Chinese books, which have directed and sustained their conduct. To pass by, in silence, these first teachers of the Korean people, would be to neglect one aspect of things, not the least important, and to render one's self liable not to understand the others.

The earliest books to be found in Korea are those imported by Buddhist monks, and these exerted a great influence on the people. From them they obtained their first ideas of a future life and of rewards for the good and punishments for the evil. Now, however, little remains of its ancient power, and only the monasteries, mostly in ruins, and the infamous priests, testify to its former greatness. Of Taoism so few traces are to be found that even some well educated Koreans are unaware that it ever existed in their country. About 1882 Taoism had something of a revival, and numerous works were printed and popular editions brought out. These form the greater part of the books described in the body of the work under the head of Taoism. Nothing original has been produced in Korea on this subject. In coming to Confucianism, M. Courant reaches the most important section of his work, and it is treated in a manner worthy of the large part it has played in forming the Korean mind. Twenty-three pages of the Introduction are given up to the consideration of this subject in all its bearings—pages full of interest and information. We cannot, however, altogether agree with the author in his statement that Confucianism "has a wider scope than any religion whatever."

Confucius takes, as M. Courant says, the man and the society of his time and the traditions of the elders, and from these he adduces rules of conduct which he rests on the authority of the ancients. He seeks not to transform society, but to regulate its conduct on the old lines laid down by venerated ancestors. He talks of the rectification of the heart, but we fear the number of those who attained to this thro his teaching is few indeed. He truly enjoins all men to fear God and honor the king, but did he ever think of the duty of succouring the help-

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less, visiting the sick, and elevating, morally and physically, the degraded? Is it not true that it is from Buddhism rather than from Confucianism, that most of the benevolent impulses of the Chinese have arisen? and how far, at their best, these fall short of similar efforts inspired by Christianity! M. Courant rightly says that Confucius first enunciated a moral and social code, and that what religion is to be found in his system proceeded from that, but surely true religion, in its real sense of that which reunites to God, has a wider scope than any mere code of manners and morals. The works described in this section of the Bibliography embrace the classic and canonical books, works upon Confucius, classical philosophy and Chinese and Korean books on kindred subjects.

The remainder of the Introduction treats of the style and literary value of Korean books proper. Originality, either of thought or style, is little valued, and an author is never so happy as when he finds his own thought embodied in some ancient classic. He immediately transcribes the phrase, delighted to hide himself behind the authority of some old-time sage. He revels in allusions, one or two words sufficing to suggest a whole page of classic context, or perhaps an anecdote which has been handed down from antiquity, and now used probably in a sense remote from its original one, but to understand which the story must be recalled. Confucius took no pleasure in conversing with those who could not, on one corner of a subject being presented, grasp the other three, and in like manner the Korean writer demands that the most elusive reference to some passage in the Odes, the Book of Changes, or whatever it may be, should be caught and appreciated by those who would read him with understanding. Poetry, for the making of which there are fixed rules, is curiously mixed up with everything. In official intercourse and social relaxation it equally finds a place.

At royal funerals, each high functionary composes a poem which is printed on a banner of white silk and carried in the cortége. No epitaph or commemorative inscription can be closed without an epigram in verse.

Rites also are interwoven with almost every act. Nothing can be done without its appropriate ceremony, and naturally an immense number of books have been composed on the subject, as well as those which have been reprinted from the Chinese.

In works on ritual and administration, as in those on history, science and language, the practical aim of the author obliges him to use a simpler and more exact style than that of purely literary compositions: it is not possible in recording a fact or formulating a precept, to borrow from the classics terms which run the risk of not being understood. The nature of the subject demands that one should call things by their names, so that no obscurity remains in the mind of the reader.

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Books on military tactics were written in the early days of the kingdom and the Japanese invasion of 1592 led to a revival of this kind of literature. The Koreans pride themselves on having invented a new style of tactics and a two-decked war-junk, from which the archers aimed under cover. These "tortoise-boats" did great damage to the Japanese in 1592.

Medical science was borrowed by Korea from China, and as far back as the 7th century examinations in medicine were instituted Under the reign of *Syen tyo* (宣祖), who seems to have been specially interested in these studies, original work began to be done, and treatises were written, some of which were much valued in China. Since then other works have been published. As to history, the most ancient work of this kind in Korea is the *Sam kouk sa keui* (三國史記) already mentioned, a work in fifty volumes, commencing shortly before the Christian era and extending to 935 A D. Its numerous quotations from ancient documents and its apparent veracity, entitle it to be considered a work of the first importance. Books on this subject are numerous, some due to private initiative, others written by order of the different kings. Geography, mathematics and astronomy have also their place, but it is in treatises on military art, on medicine and on languages that the Koreans have shown most originality.

Urged by the necessity of defending themselves, of caring for the sick and of holding intercourse with foreigners, they have carried to the study of these subjects the qualities of order and clearness which are natural to them.

The study of foreign languages appears to be mostly in the hands of a special class, of recent formation, of men who by their lowness of rank are excluded from high official position.

They are sometimes called interpreters, and while the lettered classes have wasted their time in fruitless philosophical discussions, they have by their activity and wealth gained for themselves an increasingly large place, retaining, in spite of the law shutting up the kingdom, relations with the Chinese and Japanese, and importing fresh ideas into the country.

Sanscrit has been studied in Korea only by the monks. There exist several Buddhist texts in Sanscrit, Chinese and Korean. A method for learning the sacred language, dated 1777, was found in 1891, in a monastery near Seoul. It appeared very clear, but M. Courant, unfortunately, had not time to examine it thoroughly, and the monks refused to part with it.

Having treated thus fully of classic literature and the books used by the educated classes, the author now comes to popular reading—consisting mostly of stories and songs.

What, he asks, do the women do, in the long idleness of the interior apartment, when they are tired of aimless gossip with their neighbours? the merchant, while he waits for customers? the workman, in the frequent

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holidays in which he indulges? Few of these know Chinese characters; not one perhaps is capable of reading a regular book. But there are not many of them who do not understand the native characters, and they are assiduous readers of novels.

In Korean novels we find many of the old friends with whom western authors have made us acquainted. The young girl gifted with every perfection, physical and mental; the youthful hero military or scholastic, who is her devoted lover: the unkind parent who refuses to consent to their union: the wicked nobleman whose evil designs are exposed and frustrated: the benevolent and powerful friend who comes to the aid of the young people: the churchman versed in the arts of war and of occult science—these all present themselves with wearisome iteration. The plot varies as little as the personages—it is mostly either the marriage of a pair of lovers or the recovery of a long lost son. Wars, abductions, shipwrecks, dreams—all the machinery with which we are so familiar—follow in rapid succession. Having read two or three we know all the others.

Songs take the next place in the popular mind, and in the body of his book M. Courant gives at length translations of one or two, and we find that even they are full of allusions to characters and events found in Chinese history or tradition. Workmen, such as rowers forexample, often use these, one leading off in a kind of recitative, and all the others responding at intervals.

Last of all M. Courant comes to books published by missionaries, Roman Catholic and Protestant, which are generally, in the case of the former, translations or abridgments from the Chinese, in *romun*. He is naturally best acquainted with those published by the French missionaries and mentions that several of them are anterior to the persecution of 1839.

In concluding, the author sums up the whole subject in a few pages, and we cannot do better than to quote entire the last of these.

The perspicuity of the Korean mind appears in the fine printing of the books, in the perfection of the alphabet, the simplest which exists, in the conception of moveable types, which he was the first to think of. Korea's part in the civilization of the Far East has been considerable; if the situation there had been analogous to that in Europe, Korean ideas and inventions would have stirred all the neighboring countries; but the barriers raised by pride were high and [illegible] up between two powerful neighbors [illegible] zation, the other for every branch of [illegible] of life; a poor country [illegible] dealings with foreigners, but to be pillaged [illegible] herself, her inventions have not gone beyond her frontiers, her lofty ideas have been changed by strife and discord; she has been torn by parties, and

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these divisions, have arrested all social progress: such is the explanation of the existing state of matters. The gifts which the people have received have thus been turned against themselves, and, fettered by an unkind destiny, they have not been able to benefit by their merit and their genius.

We must not omit to mention the elaborate indices which, with a number of useful tables, take up more than 170 pages of the third volume.

And now, in taking leave of this book, from the perusal of which we have derived so much pleasure we feel we have done it but little justice. Many points of great interest have been passed over and others merely glanced at, but perhaps enough has been said to show that, apart from the Bibliography itself, with its copious detail and full descriptive notes on several thousand individual works, the Introduction alone is a treatise of the greatest interest and value, showing wide research and skillful marshalling of facts, and we can imagine no one reading it without both pleasure and profit.

A. H. KENMURE.

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DANGERS TO AN AGRICULTURAL PEOPLE.

AGAIN, prefacing something about agriculture may I say, there is one nation, especially, whose experience may afford Koreans food for thought. Egypt has many things in common with Korea, both physically and politically. From her annals Koreans may in part learn that a people relying for their existence and prosperity wholly upon agriculture will surely end in slavery, serfdom, or peonage, especially when so unfortunately located as is Egypt and Korea.

Altho neighboring nations, as Carthage, sometimes applied to Egypt for loans of money or grain from her rich harvests, not only has the fellaheen, the farmer class of the land, always been slaves, but their country has now been in political slavery for 2,500 consecutive years, to say nothing of her very ancient history when subjugated for centuries by Hyksos and other warlike aliens.

It is true that the United States, so rich in prosperity and power, is preeminently an agricultural country. But she is not exclusively so. And she has only begun her national existence, and man knows not what the future has in store for her, tho it is hoped that her isolation and magnitude, and other industries besides agriculture may keep her out of the category of enslaved, or prospectively enslaved, states as Egypt and Korea.

As the pastoral life chronologically precedes the agricultural, so does the agricultural precede the manufacturing; and Korea without manufactures (of consequence), must begin her forward career by improving her agricultural methods.

Phoenicia began her marvelous career by exporting the products of her soil. Agriculture, commerce and manufactures followed each other, and all protected by the defensible condition of her vessels of commerce, anticipating the defensible condition of the ocean greyhounds of to-day.

Rome began in agriculture and England began there; but neither of them stopped at that point, as other possibilities opened up to them. One, only a city, grew into a great military and political power and became mistress of the world; the

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other has become the greatest commercial and manufacturing nation, with adequate military power for the protection of her industries. As already said, a country rich in agriculture alone, as is Egypt, and so inviting in its situation, cannot long maintain its independence and general prosperity. True, Egypt when independent, always had armies to meet her enemies in the field of strife, but, relying on her riches, they were composed mostly of mercenary troops, without loyalty to their benefactors, and therefore often incapable of accomplishing what was expected of them; and the fellaheen, the only large class among the people, being slaves, were unfit for soldiers, unfit to fight the battles of their country.

Venice and Genoa, the former in her palmy days the home of Marco Polo, an early visitor of the East, prospered for centuries under a reign of commerce, but protected by military (naval) power. When they had lost their commerce, after the discoveries of the 15th century, there was not sufficient agriculture or manufacturing industries to maintain their shipping, and their power (naval), both offensive and defensive, soon dwindled away, and with it their political power and independence.

Prussia, under Frederick the Great, maintained herself in a magnificent struggle against the combined powers of nearly all Europe. This was due to her military exertions inspired by the military genius of her sovereign—due to the military organization and education of her own people, which also in recent years have clothed Germany with the mantle of imperialism.

Altho Greece did not generally maintain a standing army in her midst, it was the prowess of her people, her military superiority over less civilized nations that gave her the immortal victories over immense masses, thousands against millions, at Thermopylæ, Marathon, Salamis and elsewhere.

Little Switzerland, numbering only two and one half millions, surrounded by aggressive neighbors with ponderous armies, has, in the fastnesses of her mountains, maintained her independence for many centuries, because she has always relied, not upon the power of filthy lucre or discreditable diplomacy, but upon the stout hearts and steady aim of her own people, incited by the familiar and soul-stirring legend of William Tell. Switzerland puts her trust in the marksmanship of her sons—the whole nation who every one or two years compete with each other for mastery in that art.

Abyssinia, a mountainous country like Switzerland and Korea, containing a semi-civilized population of only three millions of souls, has successively defeated all comers, civilized and uncivilized, during many centuries, and enjoys the proud and excep-

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tional distinction of being the Christian rock in a lonely sea, which shattered the tidal wave of Mohammedanism. And more recently in the field she bore down the banners and humiliated the people of a nation of thirty millions of souls. It is the warlike instinct of her brawny sons, inured to battle and the chase, rude as they may be, which has preserved for so many centuries, her rank among independent states and commanded in recent years the respect of great powers.

The United States took her rank among free states, after a long and successful war, when numbering only three millions of souls. This rank and an undivided entity she has maintained by the intelligent diffusion of knowledge, including military, among her people.

A nation which suffers herself to become pusillanimous will soon lose her friends and have no one to help her in an hour of need, unless she has a Nice or Savoy, a Cyprus or Bessarabia, with which to pay the piper.

However rich, then, Korea may become by agriculture, under this alone we should not look for her to gain great prosperity, at least intellectually, and to maintain her political independence and her people their personal freedom which must prevail if a high state of civilization shall be reached.

Agriculture, manufactures, commerce and essential military power for their protection, all seem to be requisite for a full realization of enduring national prosperity and individual happiness. The amount of prosperity a nation may possess will partly depend upon how many of those requisites are hers. Belgium, small as she is, maintains a place in the industrial and political world, mostly by her manufactures—less by agriculture—protected by her army supplementing a guarantee of the great powers of Europe.

Spain, Portugal and Holland, when they lost their commerce, the *raison d'être* of their military (naval) power, disappeared, and they sank from the first to the third, fourth and fifth rank of states. All of those requisites combined, without adequate military power for their protection, leaves the nation possessing them, if conveniently situated, to be absorbed as Poland, by other aggressive powers which may destroy all that is distinctive and beloved, as language and religion, and impose strange and unwelcome substitutes, if life itself is spared. All the arts of peace will not alone secure the blessings of enduring prosperity. The most populous nation upon the globe (China), relying in most part upon the arts of peace, recently, readily succumbed to the attack of a much smaller power; and she has often similarly suffered from her puerile reliance upon other than

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military power. And what might be said of India with her two hundred and forty millions of souls? It is extremely unfortunate that this is so, but such is the condition of the human race to-day and of nationalities, that the first law of nature, self-preservation, is often practically evoked, even while we are preaching and hoping for the dissemination of knowledge and good-will among men. Indeed the most civilized parts of the earth to-day are more or less oppressed by their ponderous preparations for war—let us say for defense against aggressive neighbors who have no clearer right to breathe the breath of life than themselves. And who will dare say for any one of those nations which values freedom, independence and prosperity, that the burden is unnecessary? The lion and the lamb have not yet learned to lie down together. Hence, before specifically considering the subject of agriculture in Korea, I have said all the above by way of suggestion generally, that she must also develop in other directions if she will have a full measure of prosperity, and especially in the military line if political independence is to be preserved. Conciliatory professions of rapacious nations are no more to be relied upon than the "wolf in sheep's clothing." Stout hearts, sharp eyes and steady nerves only are to be relied on when one's home is to be desecrated.

For full development and protection, Korea needs manufacturing and commercial enterprise, improvements in her method of agriculture, and a military awakening of her people, for she is embraced by the well known law decreeing the "survival of the fittest."

WM. MCE. DYE.

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EDITORIAL DEPARTMENT.

THE CLOSING EXERCISES OF PAI CHAI.

THURSDAY, July 8th, 1897, was observed by the teachers and students of Pai Chai as Commencement Day. The rainy season, which had already arrived, let up for that day, so that there was nothing physically to dampen the ardor of the students. Commencements are a new thing in Korea, but the boys took hold with an enthusiasm and vigor which showed that the heart of the student is the same the world over. The exercises were held in the First M. E. Church, in Chong Dong, and tho that structure is still far from completed it was rendered very comfortable with mats, benches and chairs. The fine interior, was tastefully decorated with flags and evergreens, a temporary platform, embowered in flowers, was placed in the chancel for Rev. Henry G. Appenzeller, President of the school, and the various speakers. The building was crowded with an audience of fully 600 people. The students of the Royal English School, with their professors, were present in a body, and made a fine appearance in their neat uniforms. All the Ministers of State, except H. E. Nam Yong-chul, who sent a letter of regret, were present, and sat to the right of the platform in a body with the various Vice-Ministers, and Heads of Departments, the Governor of Söul, and other eminent Koreans. A large number of foreigners were present, including the U.S. Minister-Resident and H. B. M.'s Consul-General. Programs in English and Korean were distributed.

A little after three o'clock the President of the school opened the exercises by announcing the hymn, "Come thou Fount of every blessing," which was sung in Korean, after which prayer was offered by Mr. Alex. Kenmure, Agent of the British and Foreign Bible Society. The first part of the program was given to the school of the Chinese classics. The study of Chinese ideographs, by means of the Chinese classics, has up to the present been the chief feature of Korean education. A school under the tutorship of Mr. Song Ki Yong is maintained in connection with Pai Chai and has some fifty boys in attendance. The work of this department was exhibited by recitations from the regulation text-books, by three of the boys. It was a trying ordeal to the little fellows, but they did it well from the old Korean standpoint. Not an artificiality was omitted; the intonation

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was monotonous to perfection; the stare of the eye and the screw of the mouth well exemplified the petrifaction for which Confucianism stands. It is a matter of education to be able to read Chinese, but education might well dispense with these painful artificialities, and confine itself to subject matter only.

The major part of the program was assigned to the English school. It began with a recitation by Sin Hung Wu of that pretty poem, "Somebody's Mother." The boy and the poem harmonized well. Then came a song by the school. Without an instrument but under the excellent leadership of Prof. Parker, the singing was a great improvement on the past. We can remember the time when the singing of our Korean friends consisted in making a glad sound. This is easy to understand when we bear in mind that Occidental and Oriental harmony do not harmonize. The Oriental harmony divides the musical scale into superior (*Yang*), sung by men and inferior (*Eum*), sung by women. The *Yang* notes are all high, the *Eum* notes all low. Nature's pitch according to the Chinese for the *Yang* notes is the screech of the locust; therefore the men all sing falsetto. The pitch for the *Eum* notes is the croak of a frog: therefore the women sing bass. Be this as it may, Pai Chai is doing good work in training these young men to sing, and next year we hope to hear a Korean quartette of soprano, alto, tenor and bass, sing the national anthem and Independence Hymn.

The second English number was "The Charge of the Light Brigade" declaimed by Song Eun Yong, followed by a class-drill in English concert recitation by one of the lower classes. This is always a difficult exercise, one careless or inharmonious voice being sure to break the concert. The boys, however, did well, showing careful training. The next number was the most ambitious piece of the program—an original oration in English, by Yi Sung Man. This embryonic valedictorian took for his subject. "The Independence of Korea." It was fitting that this should be the subject of the first college commencement oration in Korea. National independence only will offer the field needed for the training these young men are receiving, and the spirit which seemed to animate the entire occasion was that the national independence must be made a real, permanent and lasting fact. Mr. Yi's diction was good, his sentiments fearlessly expressed and his enunciation clear and distinct. The chairman then introduced the U.S. Minister, the Hon J.M.B Sill, who delivered an address which was interpreted by the writer. It was an address of congratulation. He congratulated Korea upon the increasing and intelligent interest taken in matters of education. He congratulated the school on the good showing that was being

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made on the present occasion, and he congratulated the illustrious guests upon the interest in education their presence indicated, which he regarded as an omen full of good for Korea.

The exercises were now surrendered to the Mutual Friendship Society of Pai Chai, which conducted a debate on the resolution, "*Resolved*, That the time has now come for the Orient to accept, in the main, the civilization of the Occident." This diplomatically worded resolution was debated in a manner that excited the highest interest in the audience. The President of the Society, Yang Hong Muk, occupied the chair and made an enthusiastic address on the objects of the organization and the need of union in Korea. There were four speakers to the resolution: Kim Hung Kyeng and Moon Kyeng Ho arguing in the affirmative, and No Pyeng Sun and Han Eui Dong upholding the negative. The speakers showed genuine capacity for orderly debate and we wish we could produce, for the benefit of our readers, the arguments of the young men *pro et con.* The affirmatives were vigorous, and the negatives sophistical. No received the most attention and Moon the most applause. Logic, wit, sarcasm and appeal were used with the skill of clever debaters and the large audience frequently interrupted the speakers with vigorous applause as they made their various points. A popular vote was then taken and the question carried overwhelmingly in the affirmative.

Independence Hymn, written by one of the pupils on the model of "Happy Day," was sung and then H. E. Min Chong Muk, who holds the two portfolios of Education and Foreign Affairs, was introduced and, ascending the platform, made a short and felicitous address to the students.

The next speaker was Dr. Philip Jaisohn, Editor of *The Independent*. In introducing the Doctor, President Appenzeller made a short speech in which he alluded to the deep interest Dr. Jaisohn had taken in matters of education and the real assistance he had been to Pai Chai during the past year. On behalf of the school, the President then presented to Dr. Jaisohn a handsomely bound set of the *Standard Dictionary*. The Doctor was completely surprised but managed to recover sufficiently to express his gratitude for the gift. He then made a speech on "The Need of the Hour." This he conceived to be education. He spoke of the rapid changes of sentiment taking place in Korea as shown in the fact that here were the highest men in Korea present in a body, in a Christian church, in order to dignify the closing exercises of a school, and from the platform of that church, the minister of education had been pleased to deliver an address. He also spoke of the imperative need of a change

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in the school system of the country, and the need of overhauling and condensing the colossal Chinese curriculum imposed upon students.

The national anthem was then sung and the benediction pronounced by Rev. Geo. Heber Jones.

The guests then adjourned to the College campus, where refreshments were served and an exhibition drill very creditably executed by the students The out-door gymnasium attracted much attention. The entire exercises were long. The guests began to assemble about three o'clock and it was eight o'clock before they had all left. But no one thought the exercises too long, and no one manifested any desire to depart until they had seen the last event The Commencement exercises were a success and reflect credit upon the teachers and students.

We missed one feature of a College Commencement which we trust will soon take its proper place in all such programs,—the presentation of diplomas to graduates. There are no graduates yet, but there will be one of these days and we have no doubt that it will be a glad day, when the President and faculty of Pai Chai can affix their signatures to the parchments of a dozen young men and send them forth as a finished product of the institution.—J.

Unnecessary Anxiety.—The Editor of *The Japan Times*, in an editorial which appeared on June 18th, manifests considerable excitement about, and not a little unnecessary anxiety for, "a certain class of Americans in Korea." Editors should not get excited: and too much anxiety is a strain on the nerves. The editor begins with a big trumpet blast in praise of Uncle Sam's sons in the Far East. This is so loud that with all our innate and acquired capacity for brag we bow to our contemporary and acknowledge ourselves outdone. "The flag of the great republic across the Pacific is honored and her citizens are respected and loved in these lands in a manner essentially different from the treatment accorded to the other great nations of the Occident." "America's unique position as a disinterested power, gives her a peculiar prestige, as a sort of reserve force in the maintenance of peace in the Far East." We are exhorted to strengthen "the exemplary diplomatic policy" of our country by conforming our conduct to that policy. So far good.

But there is a dead fly in the editor's pot of ointment. "Any foreign traveller in the interior of Japan who happens to be an American will feel that the word carries with it a sort of special passport to comfort and convenience." In China likewise,

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we doubt not, the American is the special object of favor if not of solicitude. But here in Korea, alas! we meet with the exception, "a regrettable exception," to quote the Editor's exact words, "in the case of a certain class." We are evidently spotted; our names are in the black-book, guilty of very grave offences. "Heedless of the repeated admonitions of their government at home, and in lamentable disregard of the duty they owe to a higher authority, they have debased themselves by meddling in the political intrigues of the peninsular kingdom." The Editor is talking in generalities and to the gallery. The correspondents from Seoul to the Japanese vernacular newspapers, whose lucubrations we had occasion to refer to in a former number—November, 1896—were perhaps excusable for the dust they raised. That was their business. They were here and paid for that. But the Editor of *The Japan Times*, whose excellent paper has already taken rank with the leading journals of eastern Asia, cannot but know that he cannot prove his wild assertions, above quoted. He may possibly be applauded by the gallery, but the jury has already given its verdict and it is against him. The statement that this "certain class of Americans" went originally outside the sphere of their legitimate avocations, "perhaps from motives not always impure," is entirely gratuitous. We have had insinuations enough. Now if he has something to say that amounts to anything, let him come down from his high perch of pious moralizing and out with it: let him define the "legitimate avocations of this certain class of Americans," and we may perhaps be able to decide when they went outside.

"No doubt they were placed in an exceptional position and surrounded by unusual temptations. But that is no justification for ministers of God to mingle with the servants of the Devil." Exactly so. The murder of a queen, in her own private apartments, in the grey of the morning, we readily grant would be likely to place any one in an "exceptional position," and if any missionary, and especially an American, was guilty of "mingling with the servants of the Devil" on that morning let us have his name, so that we may help to drive him from the country. We are with you.

Our contemporary now, after this lengthy introduction, comes to the real point and his face is wreathed in smiles, for "it is very satisfactory to learn that the United States Government has instructed its Representative at Seoul to give a most definite warning to its citizens in Korea against any further participation in political affairs."

We have nothing to say in reference to this "most definite

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warning" about which our contemporary is so anxious and moralizes so sagely. If we should venture a suggestion, it would be to the effect that before another paper of this kind be issued by our State Department, it first hand it to a boy in any one of our high schools, to have the grammar corrected. We do not object to being talked to by our government, but it humiliates us to have it done in defiance of every rule of grammar and rhetoric.

We notice *The Kobe Chronicle* of June 22nd devotse a leader to our remarks, in our last issue, in reference to comments on the services connected with the laying of the corner-stone of Independence Arch, made by the Special Correspondent of the London *Times*. The Editor fails to see any thing in Korean Independence; "for it is difficult to believe that any one who has watched the course of events in Korea, for the last three years can believe in the reality of Korean independence." Why not? Is not the country independent? Is it a matter for jest when the Governor of Seoul—not the Minister of Foreign Affairs—discusses, as he did on the occasion referred to, ably and enthusiastically and yet with becoming dignity, the very important question, "How to Preserve our Independence?" Is not the patriotism of the Independence Club, which is erecting the Arch, laudable? Is the publication for the general enlightenment of Koreans of a semi-monthly magazine not to be applauded? Grant that independence means little or nothing to the great majority of Koreans, is that any reason why the earnest efforts of those few to whom it means everything should be treated with contempt? What we insist on is that there was nothing in the exercises to which the Special Correspondent of the great London journal referred that warranted the language he used. He was not there; if he had been, he would have seen a very large and most orderly company; he would have heard several enthusiastic addresses, and if he could have understood them, he would have pronounced them excellent; he would also have heard "the pupils of the American missionary school sing, after a fashion" (and a pretty good fashion too for Seoul, but no doubt execrable for London) "an Independence hymn, written for the occasion;" he would have been invited, we trow, to enjoy the hospitality of the Independence Club, and on his way to his host, he would have heard these same lads give three enthusiastic cheers for His Majesty the King. All this was right and proper. The exercises of the day were a great object lesson and could not fail to advance the sentiment of Korean independence.

The assertion of our Kobe contemporary that American missionaries "actively allied themselves with the Russian party

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in two of the more recent crises in Korea" is not true. We deny it *in toto*. THE REPOSITORY has always believed in the reforms inaugurated by Japan, and has regretted a thousand times that the duplicity of her minister, in October 1895, lost her the prestige she had in Korea. A reference to our pages will abundantly prove this assertion.

Admiral von Diedericks.—The visit of the German fleet to Korean waters and of Admiral von Diedericks with a staff of twenty-one officers to the capital was the social event of the month. The Admiral arrived in Seoul on the 18th inst. and was the guest of H. I. G. M.'s Consul, F. Krien, Esq. The following morning was spent in sight seeing and in visiting the royal palaces—the eastern and western—and in the afternoon, the visitors were received in audience by His Majesty the King, at Kyeng won Palace. Mr. Krien presented the Admiral, who, in turn, presented his officers to the King and Crown Prince. In the evening, the visitors dined in the Kyeng won Palace, the special guests of the Minister of the Royal Household. On the 20th they returned to Chemulpo. This was the first time a German Admiral visited the capital of Korea.

The Admiral was greatly pleased with his visit to Seoul and with the city. His stay was only too short, but the weather was perfect and the recent rains gave a cleanliness and freshness which we fear cannot always be truthfully said of Seoul. The frankness, urbanity and hospitality of the Koreans were an agreeable surprise to the Admiral and to his officers. This not only of the high officials, with whom they naturally came into contact, but of the common people as well. The Admiral and his fleet left Chemulpo on the 23rd inst. for Hakodate, Japan.

An Ice-free Coast.—The Eastern papers are discussing with some warmth the relations between Japan and Russia. Korea comes in as a matter of course, not because she will be able to help herself or anybody else, but because of her geographical position. Japan secured the independence of this country and she seems determined, if the dictum of *The Japan Times* may be accepted as authority, that she will not allow any interference in this matter. "What Russia wants," says the Editor, "is an open port in the Pacific, and to this we have no objection so long as our interests are not thereby jeopardized." "In our humble opinion, it is a fatal mistake to attempt to resist Russia's legitimate desire to come out to an ice-free coast on the Pacific." The Editor graciously allows the great northern power to choose anywhere she wants except in Korean waters. If Russia is of

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the same mind all will go well. "No one can doubt that prevention of a hostile occupation of the Korean peninsula is of absolute necessity to Japan in carrying out her program of peaceful expansion in the domain of commerce and industry. Her interest and aim in preserving the integrity of Korean territory being entirely conservative and defensive, Japan can in our opinion, very well afford to see Russia established on an open coast outside the natural sphere of her interest." The opinion of Russia on this subject has not, as far as we know, been made public.

CORRESPONDENCE.

To the Editors of
"THE KOREAN REPOSITORY."

In using Enmun the absence of a uniform mode of "spelling" bothers me often beyond patience. The confusion is *almost exclusively* due to the existence of the lower a (ㅡ) Ex. 그, 느, 드 &c.

I don't think we shall have a uniform way of "spelling" as long as one may write, with equal propriety, 하나, or 하느, or 흔나, or 흔느 —which is all one and the same thing.

Now dear editors, why should not we simplify the matter by using the upper a (ㅏ) in all instances except—

1. Where the lower a (ㅡ) simplifies a combination as:

긔	instead of	개
늬	„	„	내
듸	„	„	대
&c.		&c.

2. Where the termination comes in as:

늬그	instead of	늬가
귀흔	„	„	귀한
하르	„	„	하라

In these two exceptions the lower a (ㅡ) looks less cumbersome.

Grateful Korea owes to missionaries the daily increasing use of her own alphabet, and as their field is yet fresh and gradually widening, I hope they (you) will not hesitate to introduce any innovation or reformation that may tend to simplify and hence unfy the the mode of "spelling" in Enmun.

If you do not agree with my rules or views, please at least agitate the subject until some uniform standard of spelling be adopted to the great benefit of the people who will and must look to Enmun for their education and enlightenment as the days go by.

Yours Sincerely,
T. H. YUN.

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ON DIT:

That it rained during July.
That mud walls, like Humpty Dumpty, had a big fall.
That Seoul is having more visitors than usual.
That there is to be a new road from Seoul to Mapu.
That Independence Arch will be completed this year.
That it will be beautiful, substantial, imposing.
That His Majesty the King is still enlarging his new palace.
That the police are clearing the city of loafers from the country.
That the evening songs of the Korean soldiers are not up to those of the Russians.
That the Annual Meeting of the Presbyterian Mission, North, will begin August 31st.
That the Rev. Dr. Speer, one of their Secretaries, expects to visit Korea and be present at the meeting.
That Founders' Day is to be observed on the 13th of August with appropriate exercises.
That the opening of the two new ports to foreign trade is largely due to Japanese influence.
That England gave a hearty support.
That everybody is pleased at the accomplishment of the fact.
That Pyeng-yang boasts of having a gramophone and is listening to President McKinley's Inaugural Address.
That the Baptist missionaries have gone to the mountains for the summer, instead of seeking a lower water-course.
That Chemulpo is to have its street from the foreign settlement to the eastern extremity of the town graded and widened.
That "The Man with a White Hat" is overcome with "awe-inspired gratitude" at the report.

NOTES AND COMMENTS.

Chinampo in Pyeng-an province will be opened to foreign trade on October first. This in accordance with a royal rescript of the 3d inst.

The Koreans say of a shooting-star that it is on its way to get married. This is a back-handed way of expressing the Korean view of matrimony as a leap in the dark.

A telegram reached Seoul on the 15th of this month, announcing that President McKinley had appointed Dr. H. N. Allen, Minister Resident and Consul-General to Korea.

The rainy season began late this year. The first drops of the "coming shower" were felt on the afternoon of the 6th inst., and we heard a Korean exclaim joyfully, "The rainy season is upon us." He was right. In the evening it began to rain slowly at first but it soon got down to earnest work. From the 6th to the 25th inst. we had twenty-four and one-fifth inches of rainfall —and the clouds have not yet all rolled by.

We are in receipt of a note from Mr. Mörsel in reference to our correction of his article in the last number. He stated that he called Dr. Allen to

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attend the wounded Prince on Dec. 6; that he did not express any opinion as to whether Dr. Allen had been in attendance within an hour of the assault or not. "The Doctor may have been in to attend the prince an hour after the attack, but I was speaking of what happened on the 6th, and not on the 4th of December."

Our *Official Gazette* was omitted last month and again this month. Aside from the appointment from July 1st to 22nd of forty-seven royal grave keepers, twenty-five chusas to the several offices, tho mostly to the royal farm, and the resignation, in the same time, of thirty-four royal grave keepers and seventeen chusas, there is little of general interest in it. Will some one perhaps *The Independent*, tell us where the royal farm is and whether the old rooster—the only representative of the feathery tribe- is still living?

A monument has recently been erected at Chemulpo to the victims of the terrible *Edgar* disaster. It stands on the shoulder of the English Consulate hill just outside the wall of the compound, and is one of the most prominent objects to catch the eye on approaching or landing at the Customs Bund. The monument is of Japanese marble, very dark gray in color and is composed of three bases and an obelisk die The lower base is seven feet square, the die is six feet high and the whole monument rises about eleven feet above the ground. It weighs, approximately, fifteen tons and much difficulty was experienced in conveying it to its present lofty and commanding situation. It bears the following inscription:

"Erected to the memory of 48 petty officers and men of H. M. S. *Edgar* who lost their lives by the foundering of the sailing pinnace off Rose Island Nov. 12, 1897. Erected by the officers and crew of H. M. S. *Edgar*."

The obelisk is inscribed with the names of the unfortunate men who lost their lives in the terrible disaster, of whom the body of only one was ever given up by the sea. At the present time there hangs on the obelisk a wreath of evergreen placed there by the sailors of the U. S. S. *Machias* last Decoration Day—a fresh tribute of the sorrow and lasting sympathy felt by Americans, in common with other nations, for our English brethren in their great calamity.

On Wednesday, July 23d, 1897, at three p.m., occurred in Chemulpo the christening of the twin daughters of Mr. and Mrs Carl Wolter The spacious residence of Mr. and Mrs. Wolter was beautifully decorated, and a large assemblage of guests was present. Pfarrer Muller, Chaplain of the German fleet, officiated. Admiral von Diederichs stood sponsor for Jean Clara Johnston, and Herr Krien, H. I. G. M.'s Consul, was sponsor for Marion Pauline Harriet At the conclusion of the ceremony congratulations were extended to the happy parents, and their health and that of the young ladies drunk with enthusiasm At four p.m. the band of the German fleet appeared and discoursed sweet music until seven, during which time ample refreshments were served and a most pleasant time spent by every one present.

ARRIVALS.

At Chemulpo, July 20, Miss Margaret Best to join Presbyterian Mission at Pyeng yang.

BIRTHS.

In Seoul, July 22, the wife of Rev. H. B. Hulbert, of a son.

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THE KOREAN REPOSITORY.

AUGUST, 1897.

TÄL SUNG.—A LEGEND.

ABOUT half a mile out from the city of Tăgōō, the capital of the large province of Kyeng Säng, there is a ring-shaped ridge varying in height from 100 to 200 feet. The interior of the depression, inside the circular ridge, has an undulating, rolling surface and bears every appearance of having once been inhabited. Broken pieces of tiles and pottery are abundant. Stones are still found on the ridge, some of them in such positions as to suggest that they are the remains of a parapet which once surmounted the crest of the ridge, thus utilizing it as a wall erected by nature for the protection of those within. Its circular form has gained for it the name of Täl sung which means Moon wall. The circle is only broken, in three or four places, by depressions which answer well to the sites of city gates, and at each of which there are stones with round sockets in them to convince us that doors once turned on these stony hinges. The whole interior is now sparsely covered with a growth of trees which furnish ample shade, and this, with a thick soft carpet of sod, makes Täl sung a pleasant place in which to spend an hour on a warm day.

Many of the families in the neighborhood claim that their ancestral homes were once within the walls of Täl sung, and a mere speculator might be so bold as to conclude that the walls once gave their protection to a considerable population. And among these sites one, in particular, is always pointed out to the visitor of to-day, connected with which is the following legend.

There once lived in this great province of Kyeng Säng a man named Sŭ who was very wealthy and was in addition blessed with three promising sons. Charmed with the beauty and attractiveness of Täl sung as a site, he built a house there for himself and family and moved into it. On the first night of his occupancy, however, he had a dream in which an old man appeared before him and demanded:

"What great person are you who dares to come and steal

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my ground—I who have had possession of this site for thousands of years! If you make haste to leave here to-morrow, I will do you no harm, but if not, I will seize and carry away your wife and children."

Unterrified Mr. Sŭ replied indifferently, "All land belongs to our king for the use of his loyal people. Who are you, then, who claims the right of eminent domain for yourself? Are you greater than the king? I certainly will not leave my house here at your command; so help yourself if you can."

On the next night the strange threat seemed to be fulfilled, for Sŭ's wife died, and on the following night the old man appeared again in a dream to Mr. Sŭ and repeated his command, saying: "If you do not leave at once I will carry off your eldest son."

But Mr. Sŭ firmly replied, "Man's life is determined by heaven, and how can you destroy people at your pleasure? I shall remain where I am." On the three following nights death repeatedly visited the home in Tăl sung, taking away the three sons successively and leaving Sŭ alone in the world.

Not long afterward again, in the dreams of the night, the old man appeared to the afflicted householder and said, threatening: "Now you certainly will clear out from this place!"

But Sŭ replied as before, "I will die rather than leave."

Then the old man gave up in despair. He acknowledged himself beaten and said, "Who can do anything with such a fellow as you? for you fear neither man nor spirit. And besides, what you said is true. I have no power to kill or to keep alive, for man's life is determined by heaven, and the deaths of your wife and children were due not to my power but to the divine decree. Henceforth you shall live and prosper on this site. I have come to tell you I will vacate to-morrow."

And the next day as Mr. Sŭ was attending to his household affairs, suddenly the hillside was rent and a large serpent with protruding ears and a body like a house beam came fearlessly out, followed by little serpents too numerous to count. The old serpent and his brood looked Mr. Sŭ in the face and then surveyed the surroundings, as might a proprietor about to leave his estate, after which the royal snake and his numerous family disappeared into a neighboring lake and were seen no more.

After viewing this strange event the broken-hearted man went sadly back to his house and sat down in the lonely room where once wife and children had kept him company. About sunset he was surprised by the appearance, at the door, of a woman with a bundle on her head, who besought him to give her lodgings for the night. Going outside to her he discovered that

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she was a person apparently twenty years of age with a face as clear as jade and hair curled like the waves of a picture—altogether a being of extraordinary loveliness. Replying to her request he said, "A great calamity has befallen this house; my wife and children are all dead and I alone am left. What lady is this who has ventured to come to such a place?"

The woman replied: "I too have met misfortune and the lord of my house is dead. Not being willing to perish solitary in the flower of my youth, I have started on this journey, but have no destination in view. Having come thus far, the day being spent I can go no further. If there is no harm in my being here I will rest for the night and pursue my journey tomorrow."

To this Mr. Sŭ agreed and the woman cast her bundle down in the room and sat down to rest. He then told her that if she had decided to remain for the night she had better prepare food to eat, and, acting on the suggestion, the woman speedily prepared a very appetizing meal and the two sat down and ate their fill. When morning came, however, Mr. Sŭ, completely conquered by the winning manners and loveliness of his strange visitant, prevailed on her to remain and become his wife, and she, equally drawn towards him, consented; and who shall he so bold as to say theirs was not a match made in heaven?

Twin boys blessed their union, and, one after another, eight sons were born and grew up to manhood. They were persons of extraordinary appearance and of most unusual intellectual power and knowledge of the classics. Their examination for literary honors was a unique event, for the eight young men all passed at the same civil service examination and each took the highest degree that could be conferred. Entering upon office, they advanced from rank to rank, passing thro all the grades of office in the palace and in the province, until finally the eight brothers were at one time governors of the eight provinces of Korea and their honorable name was favorably known throughout the nation. Then the king became suspicious of their remarkable success and prosperity and sent the royal gravesearcher to investigate their antecedents. He having secretly examined the site upon which their house was built announced that the location had in it the making of kings. Therefore the king removed their house and made Täl sung an uninhabited hill. He also stripped the eight brothers of all rank and office and reduced them to the level of the common people. As for Täl sung it has remained an uninhabited hill until the present day.

RODERICK RANDOM.

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KOREAN PROVERBS.

MUCH of the wisdom of the Eastern people is wrapped up in their proverbs and pithy sayings. Much of ethical and economic truth is thus conserved. It is only in the amplification of the Confucian code that the Korean becomes prolix and tiresome. In other lines of ethical thought he is as sententious as he is diffuse in that. It is refreshing to find amidst the dead flatness of Confucian commentary some truths sharply defined and clearly drawn, neatly and incisively expressed.

In the following attempt to tabulate some of the more striking of the Korean proverbs it will be noticed that in nearly every case the higher truth is illustrated by reference to the common things of life; that there is no generalization and that the result aimed at is eminently practical.

It will be noticed that some of these proverbs are of such a nature that they do not appeal to the delicacy or taste of our more refined sensibilities, but they cannot be omitted without seriously impairing the integrity of the list and in so far rendering it unfit for scientific uses. The first one that attracts our attention because of its regrettable applicability is,

1. 급히먹는밥이목이멘다

"He ate so fast that he choked."

To us this means nothing more than is on the surface, but the Korean means by it that the man to whom it is applied tried to get rich so fast that he over-reached himself and defeated his purpose. It is specially applied to provincial magistrates who are so anxious to "make hay while the sun shines" that they pass the point of endurance and find themselves ousted from their position by a popular demonstration, which, on account of the laxity in the administration of justice which prevails in Korea as in China, is the last court of appeal.

2. 죠화모락

"A flower that is in bloom in the morning withers by noon."

This is a terse way of expressing the truth that a too precocious child is apt to perform in after years less than his precocity promises. It is commonly applied to children who show unnatural aptness in the memorizing of Chinese characters, which occupation is of course the very one to overstrain the mind of the child.

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3. 화살은주어도말은못줍느니라

"You can recover an arrow that you have shot but not a word that you have spoken."

This proverb explains itself. It is particularly applicable to the Koreans, for archery is perhaps the commonest out door sport of the upper middle class.

4. 울타리허술ᄒᆞ면도젹을마져

"If you don't keep your fence mended the robbers will get in" means that a single fault spoils a man's reputation.

"Their virtues else, be they as pure as grace,
As infinite as man may undergo,
Shall in the general censure take corruption
From that particular fault."

5. 파경난합

"A broken mirror is useless."

This is the Korean's subtle way of expressing the idea that a tainted mind can perceive nothing truly, but is bound to distort and misrepresent.

6. 졍장면이립

"A man who stands behind a wall can see nothing else."

In the Korean sense this is the precise counterpart of our word "book-worm." It represents a man who has spent his life in the mere acquisition of Chinese characters to the neglect of everything else. He has piled a wall of words up before him beyond which he cannot see.

7. 유모셕이뎔파

"It is easy to hurt yourself on a stone that has sharp corners" means to the Korean that a violent tempered man is an uncomfortable companion.. A truth that is unfortunately not confined to the peninsula.

8. 구밀복금

"Honey on the lips but a sword in the mind."

The man who flatters to the face will slander behind the back. This is a general synonym for hypocrisy, and a very expressive one too.

9. 위산구린에공휴일궤라

"In making a mountain you must carry every load of sand to the very last."

This proverb expresses the Korean idea of the value of finishing touches. Nothing is thoroughly praiseworthy that is not htoroughly done. This proverb is directed against the too common Korean habit of *laissez faire*.

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10. 기름길에도적맛는다

"If you try to save time by going across lots you will fall in with robbers."

This is one of the most characteristic of all the Korean proverbs. It contains the keynote of the conservatism of the once "Forbidden Land." The long way around presents some difficulties but nothing compared with those of leaving the beaten track and "cutting across." It is not a proper inference from this proverb that highway robbery is very common in Korea. On the contrary, it is comparatively rare. It sometimes happens, however, that when the crops are very bad, people in certain districts, driven by hunger to desperation, adopt this lawless mode of obtaining a living. The professional highwayman is practically unknown in this country.

11. 산에사는것우물보다나앗소

"It is better to live on a mountain than in a well."

These words give expression to the deep seated love of travel and observation which is a national trait of Koreans. To those who are not acquainted with the customs of the Korean people this must sound strange, for a Korean rarely leaves the boundaries of his native land excepting on very urgent business, but within those boundaries there is a vast deal of travel. Every well-to-do Korean is at some period of his life a traveller, and it would probably be within truth to say that there is no other country of similar size where the people, as a whole, are more thoroughly acquainted with the geographical details of their own country. This is the more remarkable since the paucity of good roads renders travel exceptionally difficult. On the other hand, of course, the slowness of the pace renders possible a more thorough knowledge of details.

12. 불안이된굴둑에연기나느냐

"There is no smoke without some fire."

Koreans mean by this that even the best of deeds do not escape the misrepresentation of the slanderer and the gossip. The statement made in this proverb is not literally true, but to the Korean who uses only wood and grass for fuel it is true so far as his observation goes.

The utter abhorrence, with which Koreans profess to look upon hypocrisy, is forcibly, tho coarsely, expressed by the words "Dog's dung wrapped in silk."

13. 주로션힝

"If there is a channel, the ship can go."

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This proverb is used to illustrate the fact that if you do a man a kindness, you will make a way to his heart. It was probably the sinuousness of Korean river channels that suggested this thought or perhaps the difficulties of coastwise navigation which is rendered precarious by the immense number of islands, the high tides and the consequently shifting channels.

14. 불이규구면불능정방원이라

"If the carpenter stretches the cord tight it will make a straight line."

This refers to the inked marking cord which the carpenter stretches across his timber and snaps in order to make a straight line, and the proverb means that if you rebuke an untruthful man it will make him honest. If this is true, it is to be regretted that so little rebuking has been done. It would be a cheap way indeed to make men honest. If, as is said, "Exceptions prove the rule" it must be confessed that this rule is thoroughly proved.

15. 논드렁이쳔자라도바눌구멍잇스면쓸듸가업다

"Tho a dyke be a thousand yards thick a pin hole is enough to cause its destruction"

This is another of the many ways of impressing the same truth that is contained in the proverb "If you don't keep your fence mended the dogs will get in," *i.e.* the damaging effect of a single fault. This proverb gathers point from the fact that in Korea, as in all these rice growing countries, irrigation is of prime importance and the dykes and ditches require the most sedulous care.

16. 샹당하부정

"If the source of the stream is muddy the whole course will be muddy."

This expression is common enough in western countries as well, but Koreans apply it in an entirely different manner. They mean by it that if the master of the house is bad it gives the tone to the whole household and they will all be bad. We would say not necessarily so, but the same patriarchal government, where disobedience to parents is almost unknown and where the father holds in his hands the power of life and death over his children, makes this proverb vastly more true than we can conceive possible, judging by western standards. If the patriarch of the family does wrong it is not for the younger member of the family to find fault, but they must uphold him in it and shield him as much as possible from all evil conse-

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quences. This is to a certain extent an excuse for the relentless manner in which the family of a criminal is hunted down and included in his punishment. It is taken for granted that they condone his crime. Every crime is considered a family affair. This acts as a strong deterrent influence. No doubt many a man, who would otherwise go wrong, is held back by the knowledge that his family would suffer with him were he detected. This proverb, therefore, underlies the whole punitive system of the kingdom.

17. 향이긔하에필유스어라

"If you use attractive bait, the fish will bite tho it kills them."

To the Korean this means that if you pay a servant well he will work himself to death for you. The point of this proverb is lost upon us, for with us servants usually receive fixed wages, but in Korea almost every gentleman has one or more slaves who of course receive no fixed wages but only presents, from time to time, as the master sees fit. If he consider himself ill used he will do as little work as possible and escape punishment, but if his master is generous he will do his best to deserve his favor.

18 돗듸가부러지면비가쓸듸업다

"If the mast is broken the ship drifts."

Here the world or human society is represented as a ship and honor as its main-mast, and it follows that with the decadence of honor the fabric of society will be disintegrated and become corrupt.

19. 파긔상죵

"Don't mourn over a broken vase" is the exact counterpart of our common saying, "Don't cry over spilt milk." It is an exhortation not to grieve over that which is without remedy.

20. 소경단텽구경

"A blind man admiring the contrast between blue and red."

The Koreans use this phrase in ridicule of anyone who pretends to know all about something of which he is profoundly ignorant. It is aimed at pretended wisdom.

21. 자라보고놀닌놈이소도양보고놀닌다

"The man who has once been frightened by a tortoise will start whenever he sees a kettle cover."

This is nearly equivalent to our saying "a scalded cat shuns the fire." Korean kettles are ordinarily rather large and each is fitted with a round iron cover which when lying on the ground bears a not remote resemblance to the back of a tortoise.

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22. 모로가도셔울만가지

"All roads lead to Seoul" is the exact counterpart of our "All roads lead to Rome," meaning that in whatever way a thing is done the result is bound to be the same.

23. 하놀이문어져도소소날궁기잇다

"Tho the Heavens fall there will be found some means of escape." This is the Korean way of saying that even the greatest difficulties are always gotten over in some way or other. We never experience the worst possible.

24. 시벽달보랴으로어수룸북터나안저

"Will you sit from evening until morning to see the old moon rise?"

This is a neat way of finding fault with one who allows the anticipation of some future pleasure to stand in the way of his present activity. It is the correlative of the biblical statement —"Sufficient unto the day is the evil thereof."

25. 산밋사름이산에올나새달보는제음이라

"If you are in the valley and want to see the new moon in the west you must climb the hill."

In other words—Don't wait for work to come to you. Go to it. In accomplishing anything good effort is necessary.

26. 고목이봉춘

"The dead tree blossoms."

We can hardly imagine a more highly poetical way of saying that success was achieved where only failure was expected.

27. 먼대쏫치오갓가온곰팡이라

The opposite idea and an equally poetical one is "What looked like blossoms in the distance turned out to be only the white mold of decay."

It is almost solely in their proverbs that the poetic side of the Korean character comes out.

28. 셔울보름이나시골열닷시나

"*Forum* in Seoul is the same as *yaltassa* in the country."

The word *porum* means half-month or mid-month, while the word *yaltassa* means fifteenth of the month. The former is used exclusively in Seoul while in the provinces the latter prevails. The proverb means the same as our expression, "A rose would smell as sweet by whatever name you called it." It emphasizes the insignificance of names as compared with the objects they signify.

29. 아히낫키젼에포딕이작만ᄒᆞ다

"Don't make the baby's outfit before the wedding."

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This is the somewhat ultra manner in which the Koreans express the idea contained in our "There's many a slip 'twixt the cup and the lip," or that still more expressive one in which people are warned not to enumerate their chickens previous to their incubation.

30. 소경제닭잡아먹는다

"The blind man stole his own hen and ate it."

In other words "He stole a march on himself." This proverb calls attention to the great number of blind people in Korea. The number is much less than in Japan but far greater than in western countries. It is due of course to the great prevalence of scrofulous diseases.

31. 물은건너보아야안다

"If you want to know how deep the river is wade in and see."

This proverb expresses the profound truth that if you want to find out what a man's disposition is all you have to do is to stay with him and you will soon find out.

32. 우이송경

If the Koreans want to say that a man will not listen to good advice or heed a timely warning they say "He receives instruction into a cow's ear."

The keenest and neatest proverb that can be found in the whole list is the one which is couched in the Korean words.

33. 녹비에갈왈조

"*Nok Bi Kal Wol Cha.*"

This means by interpretation "The character *wol* written on deer's skin."

The Chinese character which the Koreans call *wol* is 曰. Now this character written on a deer's skin illustrates a vacillating man who never makes up his mind, and whom anyone can easily influence. Deer's skin when properly tanned is much like heavy chamois leather, very pliable and capable of being stretched in any direction. If a piece of deer's skin on which the character 曰 is written be stretched vertically the character will become 日, which is quite different in meaning from 曰. Then if it be stretched laterally it will assume its original shape.

We venture to say that it would be difficult to find a more fitting simile for weak vacillating man, the character 曰 is so thoroughly helpless and so thoroughly under the control of anyone who takes the piece of deer's skin in hand.

H. B. HULBERT.

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GOLD MINES AND MINING.

SINCE time began the search for gold has been unceasing. Leaving out the gambling in stocks connected with the business of mining, there is no cleaner work to which man turns his hand. The independent miner encroaches on no one's rights, and his success or failure does not depend, as in the majority of businesses in this world, on the rise or fall of other men.

It is not of success or failure, of fate or luck, that this is written, but merely a few paragraphs about gold in Korea, and especially concerning some deposits, both rumored and real, which lie in the Unsan district, 100 miles north of Pyeng-yang.

We have all of us heard more or less of the gold in Korea, and many of us have seen the bartering with it that is constantly going on in the ports and in Seoul. As to the amount annually obtained there is, of course, no sure way of knowing, and it may be anywhere from 500,000 to 3,000,000 dollars, more or less. The latter figure, in gold value, is an estimate recently made in an American paper. As to the localities where it is found the one alluded to is perhaps the best known, but paying deposits (the further off one is from them the more alluring the reports) are said to be worked in the north-west territory tributary to Gensan. A considerable quantity is brought into Fusan and you hear—in Japan—that the southern part of the peninsula has gold. There are some mines in the north-eastern part of the Whang-hai province and probably in other places. The history of mining here dates back but twenty years. In no place yet has there been a thorough test by modern methods.

The two methods of mining which are carried on by the Koreans are the "placer," which is essentially the same, in panning out the gold, as is seen the world over, and the "crushing" or powdering of the quartz and the washing out of the gold. This is the most interesting, considering its crudity. The descendants of Tubal-Cain, and some who are not, are able to recognize gold-bearing quartz or rock, and his Korean sons are no less primitive in getting the gold than Tubal was himself. When a company is concerned, considerable work on a vein can be done in a day. Hundreds have been known to be at work on one small vein.

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The ore is dug out, pried out and blasted out. A quartz mine consists, in appearance, of merely a hole in the ground large enough to readily admit a man. On peering into it we see that after going down a few feet it slants off and turns. This continues and the zigzag order does away with two necessities of modern mining—one the lift or windless or elevator, the other the bracing-posts and timbers necessary in large tunnels and shafts. The ore is brought out in sacks on the backs of Koreans, and then it is crushed between large stones rolled back and forth by four, six or eight men, according to the size of the crusher. The powder resulting is still further crushed and then it is washed and panned and the free gold taken out. The most common sight, however, is to see individuals sitting on a hard stone rubbing to powder a stone which may have twenty, thirty or fifty per cent in it. They rub it to a powder and wash the gold out.

The placer process, in which as many as 3,000 Koreans are said to have been at work, is the easiest and most common method. On questioning a miner as to what he is getting you receive, of course, a minimum estimate; but from twenty cents to a dollar or two a day in good diggings is accepted as truth. On entering the small valleys in the north, a newcomer is struck by the many large mounds, like huge ant-hills or unkept royal graves, lining the little rivers. These are the washed-over gravel and dirt, which has yielded no one knows how much gold. A large lot of gravel, depending on the number of men working together, is collected into one place near the bank of a stream and the washing begins. A shallow wooden tub, two or three feet in diameter, first receives the dirt. Water is mixed, the tub is floated and rotated. The heavier particles, of which gold is the heaviest, settle to the bottom; the others are washed off and thrown away. As the dirt disappears and the residue becomes small we notice considerable black sand, in the midst of which, in a successful panning, we see the shining specks of gold. This black sand is quite heavy and is iron pyrites or disulphide of iron, which has gold disseminated thro it, but as far as I know, the Koreans get but little more than the free gold. The process of separating the free gold from the large mass of pyrites is very tedious, but to see the glittering gold, tho but in pin-points, lends a fascination to the business that is pleasurable and exciting.

The gold mines and mining in Korea are absolutely under the control of the king, and the experiment in the north under his direction and for his interest is, so far, merely an attempt to see if one, and that the simplest, form of crushing ore will pay. The business arrangements are, of course, to the mutual advantage of all concerned.

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That the natives get gold and get it in considerable quantities, is undisputable, but we also know that the Chinese on the Pacific coast of the United States get gold and get rich in places which have been deserted by Americans. It is easy to speculate about something of which we know nothing and so about the gold in Korea.

The gold here is as yet practically undeveloped and the localities where it may be found in paying quantities unknown. There are also other metals. Iron, coal, copper, and others are found, but no market and no company with the privilege and money to develop them as yet. Time, however, and reform and advancement, which is sure to come sometime, will bring all these lights hidden in the hills out.

J. HUNTER WELLS, M.D.

[The gold mines at Unsan, the district above referred to, are now being worked by an American company, under concession from the Government dated June, 1895. Prospects are said to be good. A similar concession has been obtained by a Russian subject, for operations in the Ham-kyeng province, but work there has not yet been commenced. The difficulty in ascertaining the exact value of the gold discovered arises in large part from the fact that gold being duty-free, does not come under the cognisance of the Customs authorities. Owners, however, are required to declare, for statistical purposes, all gold exported, and in this way, after making large allowance for clandestine shipments, a very rough estimate can be formed of its amount. During the ten years from 1887 the value declared has amounted to nearly $11,000,000. Of this total Gensan exported more than a half, the rest being divided between Chemulpo and Fusan. Nearly all, in the form of gold dust, goes to China and Japan. There is reason to believe, that with more systematic working, the quantity of gold extracted is steady increasing.—ED. *K. R.*]

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AMONG WOMEN OF CITY AND COUNTRY.*

MY report is necessarily a brief one, and a record of small things only, but among these little things I find many occasions for thanksgiving to God.

The first two months of the conference year were given up to the effort of gaining strength for more effective service hereafter. Two months in China were pleasantly and, I think, profitably spent. It was good to meet with workers in other parts of the vineyard, and to rejoice with them over victories won for the Master. It was best of all, however, to come back to our own little Korea and resume work among these people whom we love so well.

As will be readily conjectured, work accumulated during the long absence, and the gathering up of the dropped threads has been a somewhat serious matter, and has occasionally suggested a doubt as to the real advantages of vacations.

Work was not at a standstill while we were away. Miss Harris was present at the Sabbath school services, and rendered valuable assistance. Mrs. Busteed looked in upon the women occasionally, at other times, which was a source of great encouragement to them. My Bible women, Mrs. Ni and Mrs. Kim, apparently did their best to keep up the interest among the people, the former giving daily instruction to such as came to the compound, and the latter visiting from house to house.

The work since my return has been carried on after the plan of the preceding year. The gates are open at all times, and every woman who so desires can come for instruction any day in the week or any hour in the day. Hundreds have availed themselves of the opportunity offered, and we have good evidence that many have become true Christians. Fifty new names have been added to our rolls and many others manifest an interest which we expect will develop into church membership later on.

Beside this irregular teaching there have been two services each week when the women have met by themselves, and our

* This report was presented by Mrs. Scranton to the annual meeting of the M. E. Mission and is deemed worthy of a wide reading. [ED. *K. R.*]

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side of the chapel also has its full representation at five weekly public services when the pastor or native helper officiates.

Sometimes the people come to us from long distances. The good seed of the kingdom is being sown in the many hamlets and villages surrounding Seoul, and we believe the day is not distant when true worshippers will be found in them all. Nearly every woman among us seems to feel it to be her business to bring somebody else into the fold.

Our Tai Syeng day school has not increased in the number of permanent pupils. During the year several new ones, at different times, have found us, only to be speedily withdrawn when the neighbors taunted the parents about sending their children to a Christian school. We do not despair, however, of having, by and by, as many as our limited space can accommodate. But notwithstanding the smallness of our numbers, we regard the school a success. Our girls are making progress in their studies, and best of all some of them give evidence of being genuine Christians. They have recently, of their own accord, commenced to hold prayer-meetings by themselves, going to each other's houses for their little services. One of our girls is so very good that the Koreans think she will soon die and go to heaven. She has a genuine *love* of prayer and is most earnest in her prayers not only for herself but for others. Not long since during school hours, she suddenly exclaimed, "The Holy Spirit has come down into my heart. I want to pray." The father of this girl is, at times, somewhat intemperate in his habits, which is a great grief to the daughter. She does not fail to remonstrate with him, a most unusual proceeding for a Korean. She says to him, "Why will you not truly believe in Jesus and not drink wine any more?" Not long since he made us the promise that he would do as she wished, but whether he will be true to his promise remains to be seen. We hope and pray that the little child may lead the father into a right life.

More and more calls come to me to do country work. Even Aogai, the place of so much discouragement in past years, has sent the request for us to resume teaching there. I am happy to be able to report the names of five women from that locality who appear to be in earnest about living according to God's commands.

We continue to hold our weekly meetings at Tong-mak and much interest is manifested. The work at this place had its beginning among the women, but it has at last reached the men, and now every Sunday both men and women are found in our congregation from this village; and the word has gone forth that Tong-mak will require a church of its own. Many Ro-

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manists are there, as well as others, who put obstacles in the way of those who desire to become Christians. One young woman for some months met with great opposition from her husband. He forbade her to attend the meetings, and threatened her with punishment if she persisted in doing so. She bore it for a time, but finally told him if he would not allow her to be a Christian, she would go out from the home. She *would be* a Christian even tho she were compelled to beg her bread. The husband finally relented, and she now comes and goes in peace, and last Sabbath Bishop Joyce administered the rite of baptism to her and her boy and she went home rejoicing.

A little interest has also sprung up at Yong-san. I have not visited the village, but there are almost always a few women from there in attendance upon our Sabbath services.

I have made but one trip into the country at much distance from Seoul since last annual meeting. Miss Harris has, however, been twice in my stead. At the time of my going I was particularly impressed by the changes which had occurred since my first country trip. At the first, we were compelled to stay in the inns. This time we were entertained in the houses of Christians with the exception of two nights. Even the inns were tidier than we found them when we first went. We preach salvation from dirt as well as salvation from sin wherever we go. The women are told if they are going to be Jesus' disciples they must be cleaner and look a great deal nicer than their neighbors who are strangers to Him. I think our words even in regard to these matters are having some effect, tho the e is still room for great improvement.

Everywhere we went we found the religious interest deepening. Crowds came to listen to the teaching, and some I am sure listened to profit. We find very few in the country who have any knowledge of letters, but they really try to remember what they are taught, and in many instances repeat our words over and over again after us, with the hope that they may become firmly fixed in their minds. I try to impress upon them the possibility of their learning to read for themselves, and the ambitions of some have been so stirred that I think an attempt to do so will be made, tho I am well aware that the task will be a difficult one until proper teachers can be provided.

One old woman, who had heard her son read one of the Gospels, or portions of it, said, "Why, there is *nothing* in that book to throw away." What a pity she cannot read it *all* for herself.

The country women (as in Seoul) are ordinarily shut out

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from instruction, except when the foreigner is with them; but in one village a woman had somehow heard the men singing, "There is a fountain filled with blood," and when she came to see us she asked us to "Sing about that dying thief." Another very earnest woman told about her son who was "determined to do the doctrine," and said, "Shall not the mother do it also?" Another woman testified that since she had become Jesus' disciple there was "no more quarreling in her house." Another said, "The old heart is all dead."

At the village of Te-ko kai it seemedas if almost everyone desired to lead a new life, but at one of our meetings, after a time I observed one woman from whom I had heard nothing. I asked her what she thought about this doctrine and what she was going to do about it. She replied she "did not think about it at all. It was no concern of hers." I soon learned that her husband was a Christian, but she had deliberately determined that she would not be one, and nothing which we said seemed to move her. She appeared more hardened and indifferent than any other person with whom I ever came in contact.

We had evidence the next morning, however, that the Holy Spirit can break the heart of stone. She came and confessed of her own accord that she had begun to think and had that morning for the first time "prayed." I am expecting, when next I go there, to hear that she too has become a member of the household of faith.

One feels, when in the country among these simple, honest-hearted people, like staying with them always, and oh! how much they need to have us stay with them. I greatly long for the time to come when our missionary force shall be large enough so that we can spare one or two for our southern work which is so full of interest and encouragement. Schools, too, should be established at once, not for children only, but for the mothers as well.

The fields, wherever I have been, are "*white*." We only lack the laborers.

M. F. SCRANTON.

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ROADS.

HAVING been asked to say something about agriculture, especially for the eye of Koreans, I prefaced what I had to say by writing that we must not forget the roads, for if they are not good the produce of the land cannot be economically transported to a marketable point, excepting in the rare instance where there is communication by water. The roads must be above high water mark, and be well drained, in order that they may be in condition for use at all times of the year. And they should be made of the best available material, and with as little gradient as possible, as we shall see in the following remarks. The word road is herein used as adapted to vehicles as well as to animals, for wheeled vehicles to transport the farmers' produce are far more economical than the Korean packing process upon the backs of bulls, ponies or men. An instance will explain my meaning. A farmer lives, say, ten English miles from Seoul or other city where the produce of his land is marketed. A whole day will necessarily be consumed by a loaded bull in making the round trip. If fuel is the burden it will sell for 3,000 cash, one half of which is consumed in the hire and maintainence of the boy and bull. Whereas, during the same time, had a dray or wagon been used, the account would stand somewhat thus. Let us assume that a properly constructed dray, with broad tires, is used. The bull will haul upon the dray from five to ten times as much in weight, depending upon the character of the road, as one bull would carry, making one round trip a day. The load will sell for at least 15,000 cash. Deducting the expenses for boy and bull and wear and tear of dray, there would remain nearly 13,500 cash, instead of 1,500 cash, to say nothing of the loss of time and the wear of the animal, were the same produce marketed on packs. And the difference in favor of the wheeled vehicle would be still further increased if a two-horse wagon instead of a dray were used, for a two-horse vehicle would weigh but little more than

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a one horse vehicle and one boy would take care of both animals. There is a gain in one day, at least a saving, of $2.40 by using a wheeled transport. There would be a possible similar saving for every article of produce of the farm, far from or near a market. For every 100 acres near Seoul, assuming an average yearly produce, there would be a saving of about $200, in thus transporting its produce to market. That is, within a radius of ten miles from the centre of the city, there should be, were the land thus divided and only half of it cultivated, about 250 such farms, or a saving upon all of them of nearly $50,000 each year. Were this subject pursued throughout the kingdom, the saving would be shown to be so enormous that Korea with such economic possibilities would be rated as a rich, instead of a poverty-stricken country. These roads should be so improved by the government as to permit the using of wheeled vehicles on all the main ones near this and other cities. And if Koreans must continue to memorialize, this is a subject that memorialists well might consider. The roads once made, if by the supineness of the government they should not be kept in repair, the farmers themselves, within the radius aforementioned, should have in saving from transport each year $1,000 a mile for repairs of roads, assuming the principal ones to number seven. But only a small fraction of this would be required each year to keep the roads in repair, if at first substantially constructed.

There are other reasons, besides the one given, for having practicable roads at all seasons. They afford ready and easy communication for persons and all kinds of industrial animals between cities, towns, and villages, for ordinary purposes or for the government to reach them in case of an emergency, as in times of famine, insurrection or wholesale robbery. But roads are not all alike, for the material with which to construct the best kind is not always economically available. An average size horse which may pull a heavily loaded car upon iron rails can pull only two-thirds of same upon asphalt pavement, one-third on Belgium block, one-seventh to one-thirteenth on cobble-stone, depending on its condition, one-twentieth on ordinary earth road, and one-fortieth on sandy roads. If the sand is dry less than 1,100 pounds will be drawn. Even when wet only about 1,500 pounds. Therefore one will seek some other material besides sand of which to make a road bed. Even earth road, if a little moist, is nearly as bad as the dry sand, while on the average earth bed the horse may draw 1,500 pounds. But, on earth in the best condition, 3,600 pounds may be drawn, showing the needs not only of having good quality of earth—not too sandy nor too clayey—but of having it kept in the best condition.

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If broken stone be the road bed, in the best condition, the horse may draw 6,700 pounds and even if in very bad condition he may draw nearly 2,000 pounds, as rains do not injure the road bed as when it is made of pure earth. Broken stone or macadam then should be the road bed sought, where practicable and the expense of preserving it is not prohibitory, nor is it much greater than suitable earth. When once a road is made, it must be kept in the best condition throughout its length, for if there is any part of it, however small it may be, that is in bad condition, the load upon the wagon must be so reduced as to satisfy the conditions of the worst part of the road. If only 1,100 pounds can be drawn at that point, that fact determines the weight of the load for the entire road length, just as the weakest link measures the strength of a chain.

Another thing must not be forgotten in making roads, along which heavy loads are to be drawn. For every increase in the grade of one per cent, that is, a rise of one foot per 100, there must be a decrease of about twenty per cent in the weight of the load hauled upon an earth road. Rather than run the road on an ascent necessitating such a decrease in the load it will often be economical and practicable to avoid it by running along a level course, tho lengthening the road considerably. To give a general idea how much a road may thus be economically lengthened, let me say that it has been estimated that, disregarding time, the horizontal length of road may be increased, to avoid a five per cent grade, from forty to seventy times the height. The rule may be stated in another way. Not considering the increased cost of the long road over the short one, as we need not, if the government makes them, it will be economical, in order to avoid a gradual rise of 250 feet in a mile on an earth road, in hauling produce to market, to follow a three mile road around the base of a hill.

WM. McE. DYE.

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KOREAN WRITING.

THE word Messiah, used throughout the Syriac New Testament, is mentioned in an edict of Té-tsung of the Tang dynasty as a distinguishing characteristic of Christianity. A Buddhist work lately brought to light states that the Nestorian Papas, Adam, who in A.D. 781 had the Syrian inscription cut in stone, assisted the Hindoo Pradjna in the translation of a Buddhist work. The work from which this statement is taken is the 貞元新定釋教目錄 dated, probably, A.D. 785 to 804. Pradjna arrived from Kapisha in northern India by sea at Canton and reached the capital in A.D. 782, the year after the Syrian monument was erected. Adam did not know Sanscrit nor did Pradjna know Chinese. They joined their forces to enlarge their knowledge of languages. They presented their book to the Emperor, who accepted it but said in his edict that Adam or 景淨, should, by his principles, hand down the teachings of Mis hi ho while Pradjna taught the doctrine of Buddha. The emperor thought they ought to distinguish very clearly how they differed from each other in their systems of belief.

Happily, this edict has been preserved and lately brought to light in Prof. Schlegel's *Tung Pao*, published at Leyden, as also in the *Hansen Zasshi*, a monthly magazine in English and Russian, published at Tokio. From it we learn that the Nestorians gave active assistance to the Buddhists in the work of translation from Sanscrit at the capital of China in the eighth century. It was near the end of the eighth century that Nestorian missions flourished in north-eastern China. At the beginning of the tenth century the Turkish and Tungus tribes broke into North China and founded various dynasties. One of these, the Kietan or Liau, belonged to the Tungus race and ruled in north-eastern China from A.D. 916 to 1119. Their western cap-

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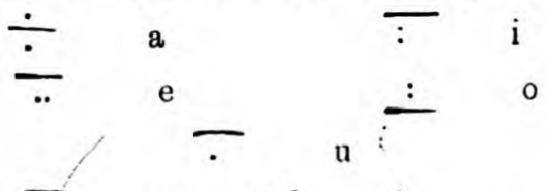
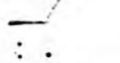
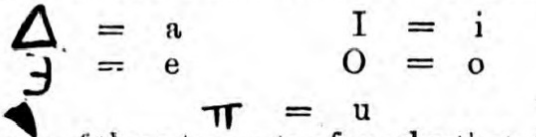
ital was Ta-tung fu in Shansi. Their writing was, so far as we can judge, given them with the help of Buddhist and Syrian missionaries. It was like the writing of the Kin Tartars, who in fact copied it largely. The writing of both races was principally Chinese with modifications. In the Liau history reference is made to the Kietan language and writing in chapters 26. p. 3, and 22 p. 3, among others. The emperor had 200. silver medals or badges on which were Chinese and Kietan inscriptions. They were given to high officers as evidence of a special commission to transact business of importance. In sacrifices to deceased emperors a gold image represented the emperor or empress, and offerings were made to it. This worship of images had been taught these races by the Buddhists who at the same time instructed them in writing and in the use of books. In the seventh century Jacob, Bishop of Edessa, arranged the points for Syriac writing in the following manner:—



Also  and .

He cannot, however, have been the inventor of this system, for the marks must have been long in use. In the eighth century Theophilus of Edessa introduced the Greek vowels.



It was the former of these two sets of marks that found a place in the Wigur, Nüchen, Mongol, Korean and the Manchu. A dot in a consonant or above it removes the aspirate. This is a purely Semitic use of the dot. In Manchu the dot also stands for *e* as in = *mene* "certainly." The dot on the left side of this symbol is *n* but on the right side is *e*. It is our Amen and has the same sense. This is true of it in Mongol where it is *mun*, "it is so." It is to be noted also that in Manchu writing the dot changes *o* to *u* as in *lefu* "a bear." The word for a bear in Hebrew is *dob*, but in Syriac it is *defu*. The reason that the Syriac and Manchu words are identical is not that one nation borrowed from the other, but that both races inherited the word from the primeval vocabulary. Borrowing was limited to written symbols in this case.

The horizontal double dot .. is in Syriac *ribui* and it

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marks the plural number when it is over a consonant. It becomes oblique ⟍ before the letter *l*.

Interpunction. Our colon and semicolon, full stop and comma appear to be of Semitic origin. In Syriac ⁘ and : : mark a period. At the end of a clause ⁖ is found. Small members of a clause are divided by two dots : An interrogation is marked by : or ⁘ The Mongols have these marks in their sacred books. It is known that the Syrian Christians gave the art of writing to the Wigurs and afterwards to the Mongols.

I have read with much interest Mr. J. Scott's article in THE KOREAN REPOSITORY for March on "Sanscrit in Korea." He describes a work of A.D. 1778. It contains a Sanscrit syllabary of 225 Chinese characters and it is a traditional heirloom of a Buddhist monastery in Korea. In the Manchu syllabary as written with Syriac characters, there are about 700 syllables. It is necessary in Manchu for those who write syllabically to represent all possible variations. Thus *ta* for instance is varied in syllables and may be *t'a, t'ai, t'ar, t'an, t'ang, t'ag, t'as, t'ad, t'ah*, or *t'al*. Here are ten syllables In Amyot's Dictionary of Manchu, words beginning with this syllable *t'a* occupy fifteen pages alone (pp. 196—210 in vol. II.).

The Buddhists in Korea, in the table of 225 Sanscrit syllables, have preserved facts which throw light on the spread of ancient writing. Thus, two dots on the left written like a colon, if not purely Sanscrit, may be a mark possibly to represent *ok* and should in connection with 縛 be read *pak*. So is also 泼 =사 for the same reason to be read *sak*. In Manchu the mark on the left stands for *k*. I therefore offer this suggestion: In Syriac writing the symbol ⟍ stands for *k*, and: stands for *o*. Syriac influence may be present in the upgrowth of Buddhist Korean writing. A single dot (anuswara) on the left is the Arabic n and the Syriac n ⟍. In Sanscrit n is ㄱ. In Hebrew it is ן The ㄱ *k* of Korean is the Syriac ⟍ *koph* and this again is the Hebrew ק. The Korean form of this symbol is the last oblique stroke in our K, and is of Semitic origin thro the Sanscrit. The ㅁ *m* of Korean is the Syriac ⟍, the Sanscrit ㅁ the Greek μ and the Latin M. The ㅅ *s* of Korean in Sanscrit is ㅁ ; in Syriac it is ⟍, in Hebrew ס and in Greek it is σ.

The Korean ā, written ㅏ, consists of (a) the Sanscrit additional down stroke for long *a* on the right; (b) the right hand

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oblique stroke in the Korean form is probably the Syriac dot written above and below any consonant and called *a*.

The Korean ㄷ is the dental Sanscrit ᄀ. In Sanscrit, *ratna* "a jewel" is ᄀᄀ. In this symbol ᄀ is *r*, ᄀ is t, ᄀ is n. The old Buddhist Sanscrit is

ᄀ ·라
ᄀ ·ᄃ

The right hand stroke of the vowel *a* and the left hand dot of the Buddhist make up together the Syriac double dot above, and below a consonant and giving it the sound of *a*. In Mr. Scott's article in the word *mani* "pearl," at the foot of the 3rd column, may be seen the Semitic and Sanscrit *m* in *z*. This is the Hebrew ᄆ ᄆᄂᄂ. The vowel is ㅣ on the right. This symbol then, as Korean Buddhists write it, is strictly alphabetic It is evidently true that the Sanscrit long vowel ā is of Semitic and Aramaic origin, for the Syriac New Testament habitually uses a long vertical stroke for *a* at the beginning and end of words. The Buddhists were helped by the Aramean scribes of the Persian kings, and they were probably Jews of the northern tribes and of the first dispersion. This was probably true also of some Afghan tribes. It is due to this that we find Aramean vowels in the Buddhist books of Korea. Mr. Scott would add to our obligations by printing several more pages of the mixed Korean and Sanscrit writing which he has in his possession. One page is not sufficient.

It is certainly most interesting to the missionary and to every Christian student from the West, to find here the results of the ancient Christian missions. The superficial inquirer would conclude that all this teaching of alphabetic writing is Buddhist and that it is due to the philological genius of India. But it is not so. The vowels as well as the consonants of ancient Indian writing are, it is now nearly certain, all of Semitic origin.

The sounds *p* and *b* are expressed in Korean by ㅂ and ·ㅂ in the 15th character of the 5th column where 薄 *bak* "thin" is written 박. The sanscrit for *ba* is ㄴ. Here the right vertical is *a*. The force of ㄴ is *b*. The dot removes the aspirate as in Manchu writing and in Hebrew. It is what Hebrew grammarians call the *dagesh lene*. This we learn from the more full representation of Korean writing which we have in Buddhist books. The final *k* in *bak* is written below in the form of ㄱ.

The Korean ㄴㄹ is the Hebrew ㄅ coming thro the

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Aramean > and the Sanscrit 𑖮 It is also our L, l. The Buddhists learned it before the conquests of Alexander in the days of the dynasty of Cyrus and Darius, but the use of points shows that Christian missionaries helped at a later time to teach writing. We find a *dagesh lene* in use in Manchu writing on the eastern coasts of Asia. This is a real proof of that influence.

It may be shown in this way. The Nüchi writing is made up partly of Chinese characters and partly of points. This form of writing is now explained by the publication in 1896 of tables and lists of words and characters in a work of Professor Grube of Berlin. It is called *Die Sprache und Shrift der Juchen.* He has a list of 800 classified Nüchi words with the sounds and Chinese equivalents. By the study of twenty Nüchi documents, obtained by Dr. Hirth at Shanghai, he has been able to collect these Nüchi words and to add the pronunciation in Chinese and German. He has also arranged the sounds of the Nüchi words alphabetically. "Wind" was written by the Nüchi people 弟士. The Chinese characters used to represent it are 厄都温. The sound is *edun*, our *wind* and the Latin *ventus*. The Italians and Teutons inserted an *n*. A "temple" in Korean is 졀 *chyel*, the Chinese 寺 *si* and Japanese *tera*, was in Nüchi 夭卓 and pronounced 太乙剌 Elsewhere the character 卓 is *la*. We can therefore see that the syllable *te* was written with 太 and surmounted by 夭.

Let the principle of writing be noticed here. In the word "wind" ending in *un*, a Syriac mark is used on the extreme right, the *anuswara*. In Manchu writing *n* is written with a dot on the left. The same is true of Mongol. In the word for temple the same mark changes the vowel as in the Chinese, in this instance from *a* to *ai*. The Kietan people received help from the Syrians as well as from the Chinese in making their written characters. Men from the West helped the Hindoos with mathematics, architecture, the drama and with the art of writing. Both Hindoos on the Ganges and the Kietan in north-eastern China were indebted to Jews and Arameans first, and later to Christians, who went among them as missionaries, for the art of writing.

Both Buddhism and Christianity are altruistic religions, for both teach that men ought to be unselfishly benevolent in doing good to others. Asia is eminently distinguished as the source both of spiritual and intellectual light to all mankind. Our ancestors lived in obscurity and poverty till religion inspired mankind

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with the desire to do good to others. This led the way to progress and to the social and spiritual life of modern Europe.

Nüchi-marks □ *emu*, one. ㄴ *chu*, two. ㄷ *ilam*, three. 斗 *duin*, four. It should be noted that a slight upstroke is added to the Chinese symbol for one and for two. In the Nüchi symbol for *ilam* the Syriac mark ̣ for the vowel *i* is used. In the symbol for *duin*, four, the dot is Arabic for final n, the Sanscrit anuswara is used. In the Nüchi word *unsun*, poor, *sun* is expressed by 士. The dot is again anuswara. The character 矢 *mai* is used in 矢糸 *mai tsa*, wheat, and in other words. There is no doubt, then, that the sound is right. But ̣ with the force of *ai* is Chinese as in 太 *tai* It is shown by this example that the vowel system of Nüchi writing is in part Chinese. But it is also Syriac, for in 糸 *tsa* the Chinese 子 word called *tsi* formerly had that sound with final k. So too 茶 *sa* occurs in *dihasa* "near." It contains the vowel *a* and has the Syriac two dots placed wide apart to represent that vowel. The Nüchi word *sasa*, even, is written with the same sign doubled. Since *sasa* means to bring into mooth order, the Korean 조제 is the same word with this and with the two Chinese words 齊 *tsi* "even" and 細 is 'accurate, minute."

As to the Korean ㅇ, it is adopted from the Sanscrit व *v* in part. But there is in it a Syriac element. The Greek is formed from ע *ayin*. Its original was a small circle In the Palestine Exploration Fund Quarterly Statement for Jan. 1896, in the table of ancient Hebrew forms there given, *ayin* is a circle, or nearly so, in every instance. It is a circle on the Moabite stone, B.C. 800. The Hebrew form in our Bibles is quite new, We are therefore warranted in concluding that ㅇ in the व or Sanscrit is formed from the Semitic 16th letter and that the same may be said of the circle in Korean writing. It is used for *ng* because it stood for the Semetic *ayin*. This is the only possible explanation. It is used, as in Scott's Manual, for the ten vowels, 아 a, 야 ya, 어 e (o u), 여 ye (yo, yu.), 오 o, 요 yo, 우 ou (u), 유 you (yu), 으 eu, 이 i, simply on the Chinese principle of syllabic spelling. This was, that every syllable must have an initial and final. The Syrians taught the Chinese to use this principle. It is explained in the Chinese way in the tables prefixed to Kanghi's Dictionary. Those tables

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belong to the Nüchi period and are simply copied into Kanghi from tablets of the 10th and 11th centuries.

In the 36 initials of the Nüchi period, as copied into Kanghi, the 31st 影 and 33rd 喻 are supposed, on syllabic principles, to be spelled with an upper and lower *o* or *u* as the initial of all the vowel sounds included in the samples given. This *o* or *u* is the ㅇ in the Korean vowel system which in its full form prefixes this mark to every vowel. In this case, as in its use for *n*, it seems to me quite clear that the originating influence is Semitic. There is nothing in Sanscrit orthography to suggest this system independent of Semitic aid.

There is a difficulty. The Syriac points are ascribed to Theophilus of Edessa in the 7th century, and this is too late. They must have been in use at an earlier period, early enough for the Hindoos to have used them in forming the Devanageir alphabet. Theophilus applied to a new use the marks which must have been commonly employed in western Asia many centuries before his day.

J. EDKINS, D.D.

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EDITORIAL DEPARTMENT.

GALE'S KOREAN-ENGLISH DICTIONARY. To review a dictionary is a difficult task. It is expected of the reviewer of a book that he shall read the book thro, make an attempt to grasp its aim and scope, and digest, to a certain extent, its contents. But in connection with a dictionary, this is an effort from which the flesh shrinks. Not that a dictionary is dry, only there is a difference between it and a novel or a tale of travel, which impresses and overawes one. We have often heard of journeys into the dictionary, usually called "Trips in Linguistia," and have taken our first one under the auspices of Mr. Gale, and the result has been both pleasure and profit.

The *Han Yŏng Cha Tyŏn*, a Korean-English Dictionary by James S. Gale, B.A., is probably the most noteworthy work relating to Korea which has appeared in the English language. Its ambitious character and the success which has attended its execution places it deservedly at the head of the English literature on the peninsular kingdom. It gives to English speaking and other students a ready entrance to the written and spoken forms of the Korean language and it throws many interesting and valuable side-lights upon most of the lines of investigation pursued by students of Korea and things Korean. Suppose one desired to investigate the proverbial wisdom of the Koreans, or forms of divination practiced by the people, or the variety of the finny inhabitants of the waters of Korea, the *Han Yŏng Cha Tyŏn* will be found to afford many valuable and suggestive items of information on these and all kindred lines.

The title-page of this dictionary bears the imprimatur of Messrs. Kelly and Walsh, the book having been brought out by them at the Yokohama Bunsha, 1897. It is small 4to in form and a ponderous tome of 1160 pages. This is Mr Gale's second work in lexicography, his name appearing in connection with that of Dr. Underwood on the title-page of the latter's

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Korean-English Dictionary. Along linguistic lines the *Han Yŏng Cha Tyŏn* is the third effort of the author, he having published a manual of Korean verb-forms, entitled *Korean Grammatical Forms* in 1895. Work on the translation of the Holy Scriptures into Korean and the translation of *The Pilgrim's Progress*, have given Mr. Gale many facilities for compiling the list of words and definitions found in the dictionary now before us.

This labor, he tells us in the preface to the *Han Yŏng Cha Tyŏn*, has been no easy task. "At this stage in the study of Korean, the work of preparing a dictionary is attended by a long series of discouragements. There being no written record of colloquial, the labor of finding words, to begin with, quenches any desire for further effort." Probably the good Presbyterian doctrine of "perseverance" came in to help him in spite of the quenched desire. "Another discouragement is the fact that there are no natives prepared, as yet, for the task of lexicography. One thing all educated Koreans know, is the use of a word in its proper connection, but when it comes to taking it independently, and defining it by other terms, the conditions and requirements are entirely foreign to their mode of thought. The only way to arrive at a definition is by comparing sentences that show the possible ways in which it is used by *trustworthy speakers of the capital. This has been the aim in the prosecution of the work.*" The italics in this case are ours as we wish to call special attention to this clear declaration of Mr. Gale as to the standard which he adopted in definition, namely, the meaning of the word in and about the capital. Local dialects amounting to separate and distinct languages, as is the case in China, do not exist in Korea. But provincialisms, consisting in variations of sound and form of the word, or the use of some peculiar word to indicate a thing the use of which is limited to a given locality, are both frequent and confusing. The student and the lexicographer find, therefore, at the outset of their studies that the spoken forms are varied in these three particulars. A standard is therefore necessary to indicate what is good speech and what may be styled a variation, and this standard Mr. Gale properly found in the speech of the capital. Examination shows that Mr. Gale has adhered to this faithfully, and far from being a dictionary of provincialisms it will be found that provincial forms are oftener *missed* than those of the standard.

Another discouragement of which Mr. Gale tells us is "the difference between the sound of the colloquial and the book-form system of spelling"—or in other words the fruitful but exasperating subject of orthography. In Korea the spelling of the *kuk mun* or national script has been altogether a matter of indi-

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vidual taste. Take the common word for "what, which." Mr. Gale gives it as 어느, the editor of the *Independent* writes it 어느, and most of our personal correspondents write it 언어! It is this multiplicity of variation which is a distinguishing feature of the *ün mun* of to-day, and over which the student spends many a weary and toilsome hour. We are glad to note in this connection, that our wide awake contemporary, the editor of the *Independent*, has come out with a strong plea to the government that it enlist Korean scholars in the preparation of a standard dictionary of the Korean language in the national script. And having issued such a standard, a series of text-books conforming to it be published and placed in the hands of pupils throughout the realm. To this we give our heartiest endorsement and trust our contemporary will not cease to agitate the matter until it become an accomplished fact.

But no such standard exists to-day and the lexicographer and writer in *ün mun* are on the deep sea, possessing no chart and only an imperfect compass in the oral sound of the words What might serve as a chart exists in the *Ok p'yön*, a dictionary of the Chinese with the reading of the characters in the national script. But "these readings do not agree in every cas- with the sound of the colloquial." "There are also book-forme of the vernacular, that are already in every day use." In this case, Mr. Gale says he chose a middle course to avoid, as far as possible, extreme book-forms, and also a too literal rendering of the colloquial. The middle course has been to give the preference to the colloquial form as far as possible. How far th- will prove satisfactory only time and extended use of the *Han Yöng Cha Työn* will tell. In this connection we note that his gives "north" as 븍. On what grounds Mr. Gale has devi-ated from the usual form of 북, we do not know.

Mr. Gale's dictionary is the fourth attempt to produce a lexicon of the Korean language. The first was the *Han Pul Cha Työn*, or the Korean-French dictionary of the French Fathers. Prepared under the supervision of *Père* Robert, now the honored senior member of the mission, it will always stand as a monument to the industry and scholarship of the compilers. Following this came the less ambitious efforts of James Scott, Esq. of H.B. M.'s Consular Service, and of Rev. H. G. Underwood, D.D. Mr. Scott's dictionary is a vocabulary of English words with their Korean equivalents, while Dr. Underwood's work is a dual vocabulary of English-Korean and Korean-English definitions. Both of these works will be found useful by beginners in the study of Korean. The only one of these works with which the

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Han Yŏng Cha Tyŏn can be compared is the work of the French Fathers. Mr. Gale tells us he used the latter work as a basis and spent some six years in completing his list. For this purpose novels were read, the classics studied and many other sources laid under contribution. The result has been a large increase and a distinct advance over previous efforts in lexicography This was to be expected, as Mr. Gale had the benefit of the labors of his predecessors. The French dictionary contains, approximately, 26,700 words and some 850 forms of the verbs "to do" and "to be," and constitutes one of the most valuable aids ever put in the hands of a student of the Korean language. The body of Mr. Gale's dictionary contains, approximately, 33,700 words, or an increase over the French dictionary of 7,000 words — a dictionary of itself. Mr. Gale, however, has omitted the paradigm of the verb *hata* "to do," which we greatly regret. To have rendered it into corresponding English, as the French missionaries have done in French, would have been a feature of large and permanent value in the *Han Yŏng Cha Tyŏn* Mr. Gale has given us more than an equivalent, however, in a translation of the *Ok p'yŏn* above alluded to, of which we hope to publish a review by a well known sinalogue, in a future issue.

This translation of the *Ok p'yŏn* constitutes Part II. of the *Han Yŏng Cha Tyŏn* and is entitled the "Chinese-English Dictionary." It contains about 11,600 Chinese characters. Concerning this Mr. Gale says: "Another serious question has been the dividing line between the colloquial and Chinese literary expressions. In view of this difficulty it was found necessary to add Part II., containing all the characters of the *Ok p'yŏn* with the meanings taken from Giles' *Chinese Dictionary*, and the *Ok p'yŏn* itself, in the desire to make the work as complete as possible for literary expressions as well." Adding these 11,600 definitions to the 33,700 in the body of the work we have a dictionary of 45,000 words, and yet Mr. Gale assures us that "the dictionary makes no pretensions to being unabridged, as such is an impossibility at this stage in the language." It would be interesting to inquire how large a Korean dictionary must be to be complete, which we understand to be Mr. Gale's meaning here, or to put it in another form, how many words the Korean language contains. Allowing a margin of ten per cent for the words which have so far eluded lexicographers we would have approximately 50,000 words in the Korean vocabulary. Some would have us add the variations of the verbs, but to this we demur. For this reason: about one fifth of the Korean vocabulary is either verb or capable of a verb-form, and the average grammatical variation of the Korean verb is 300

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forms. This would give us a small sized "unabridged" dictionary of 3,000,000 words. We are doing our best to learn the language and we do not like to contemplate such a possibility. Mr. Gale's dictionary is almost "unabridged" enough for us.

In order to test the completeness of the *Han Yŏng Cha Tyŏn* we took several vocabularies and looked them up. The first was on official ranks,—fifty words, of which forty were found properly listed. Some of the definitions were not as definite as we could have desired, *e.g. Kyo-ri*, "An officer of the rear rank, 5th degree. *See* 옥당" So we hastened off to the *ok-dang*, which we were told "is the name of the office of the *Kyo-ri*; a rank of the 5th degree." Having examined the vocabulary of Korean titles we would say that our sympathies are with the lexicographer at this point. For as far as we could find, long ages of disuse and inglorious inactivity have reduced the official titles of the old régime, in the mind of the ordinary Korean to "words, mere words." In a vocabulary of ten words, on the parts of a boat, Mr. Gale had all the words except one—상아대—which our informant gave us as the word for "fending pole." Mr. Gale gives it as *sat dai*, which is the usual form, while that of our informant was a provincialism. Since Mr. Gale's dictionary appeared we have put it to constant use in reading history, novels, the *Tok-nip Shin-mun* and in ordinary conversation and have found it a ready and reliable aid.

In the order of arrangement Mr. Gale has varied from the French in separating ㄴ and ㄹ and ㅅ and ㄷ. This doubtless in harmony with a strict scientific classification, but it will prove confusing for a time, because in pronunciation the Korean, as far as we have found, makes no difference in the sound of initial ㄴ and ㄹ. The separation of ㅅ and ㄷ is in connection with finals and in both cases we fear it will necessitate a "still-hunt" which the French have avoided. Still it can be justified on the ground of being conducive to improved orthography and that is a great consideration at this time.

Mr. Gale has also omitted the large capitals which ordinarily head the divisions of words under separate letters. They were a conveinence in hunting up words, which it might have been well to have retained.

Our author has admitted no transliteration in the body of his work; but in the Introduction gives a table of equivalents for the *ün mun* characters, which to our mind is the best thing that has yet appeared in the matter of romanization. And it would be well, probably, for it to come into general use as a step, at least, towards uniform transliteration. To charge the Korean with

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variety and confusion in orthography, is, on the part of the ordinary foreign student in Korea, a case of "the pot calling the kettle black!" The time has come for a step towards consistency in the roman transliteration of the national script, and it seems to us Mr. Gale's system offers a good basis upon which to work for the present.

The Introduction to the *Han Yöng Cha Työn* is taken up largely with a review of the philological essay prefacing Gile's *Chinese Dictionary*. The following comment of that eminent sinologue is taken exception to by Mr. Gale: "Any European can learn to read it (the national script) in an hour." Contrary to this Mr. Gale says: "We know of no European who has learned to read in even a few months, much less in a single hour; in fact many intelligent students have worked for years without acquiring the art of reading *ünmun*."

If Mr. Giles had said that the Korean alphabet, consisting of twenty-five simple and easily memorized symbols, could be learned by an European in one hour, he would have been within the limits of possibility, and it is in this sense undoubtedly he should be understood. But the man who knows the Korean alphabet is still a long way off form being able to read the *ün mun*. To pronounce the syllables properly, obey the laws of euphony and recognize where one sentence ends and another begins is the weary work of days of application, and years of hard work are necessary before the student can take up one of the new style books (those introduced by missionaries) and read them offhand. These difficulties are multiplied when we turn to the cheap *ünmun* literature of the Koreans themselves. Here typography which is an outrage, orthography which is almost unrecognisable, and rhetoric which is ornate to the highest possible degree of obscurity, unite to hold back the student for years from that ideal when *ünmun* can be read like a Korean. And in this sense the declaration of Mr. Gale is correct—"many intelligent students have worked for years without acquiring the art of really reading *ünmun*." If reference is here made to the cheap literature of the national script, we not only know of Europeans, but of many Koreans who find it impossible to read. Clear, recognisable typography, however, would change all this. To Mr. Gale we would extend our very best thanks for this magnificent contribution to the elucidation of the Korean language. It should find its way to the desk of every student in and of Korea.

The Seoul-Chemulpo Railroad.—Messrs. Collbran and James, who have undertaken the contract to construct the road

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bed and road for the Seoul-Chemulpo Railroad Co., are rapidly pushing the work of construction. This firm, which has its headquarters in Denver, Colorado, and Chattanooga, Tenn., consists of Mr. Collbran, President of the Midland Terminal Railway of Colorado, and Mr. James of the firm of James & Co., Railway and Mining Supplies. The official representatives of the company in Korea are Messrs. W. T. Carley, Engineer in charge, H. R. Bostwick, Auditor, and S. F. Philips, Superintendent of Construction. The connection of these gentlemen with the road will probably cease on its completion and equipment, as they are in the employ of the construction company and not of the railroad people.

The contract of Messrs. Collbran and James calls for a completely equipped railroad including stations, repair-shops, car and engine-houses, turntables, telegraph line, as well as the equipment, and the road proper. The chief difficulty will be at the river Han, but the plans for crossing it have already been perfected. This will consist of an eight-span steel truss bridge, now in course of construction in America. This bridge is 1,650 feet long with approaches at either end of wooden trestling. The length of these wooden approaches will be 800 feet, giving the bridge a total length of 2,450 feet, or nearly half a mile. It will be erected close to the King's Ferry about four miles out from the capital.

The road will be standard gauge, four feet eight inches in width and twenty-five miles in length. It follows the public road from Chemulpo to Seoul closely. The station building for the terminus at the capital is being built from plans made at Chattanooga and will be shipped in sections to Korea ready for erection. It is to be a handsome frame building with a brick foundation. The site for this station has been located outside the city wall, near the Little West Gate and surveys and arrangements for the erection of the building completed. The location of the terminal at Chemulpo has not yet been decided. Over 1,000 Korean coolies are at work on the road-bed under Korean and Japanese gang bosses, who are under the supervision of Mr. Philips. The road-bed is graded, sloped, and ditched out from Chemulpo nearly to the Pu-pyŏng or Wŏnti Pass, and grading gangs are at work from that point to Oricol. The cutting thro Wŏnti Pass is the heaviest piece of grading on the road. It is over forty feet deep and several hundred feet long. At this point the company has erected a large fully equipped forge. There is also a carpenter-shop at the company's office in Chemulpo. To facilitate the work of construction, ten miles of nine-inch rail and 100 tip cars are in use. The rail and fasten-

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ings for the road, one engine and a number of construction-cars are expected to arrive in Chemulpo early in September, to be followed shortly by the bridge.

The Retiring American Minister.—The Hon. J. M. B. Sill, Minister Resident and Consul-General for the United States to Korea, since April 1894, retires from office next month. His record in Korea is a brilliant example of what can be done by an able and conscientious man, in the absence of a specific diplomatic training. Prior to his appointment as Minister to this country, Mr Sill was a prominent educator in his state. He had just retired from the principalship of the State Normal School at Ypsilanti, one of the largest schools in the State. He was superintendent of the public schools of the city of Detroit, Mich., for thirteen years and a member of the Board of Regents of Michigan University at Ann Arbor for three years.

Mr. Sill came here at a critical period in this country's history. The Tong-hak uprising had assumed threatening proportions; China was persistent in her suzerain claims, and Japan was solicitous for the independence of Korea. Interests clashed, excitement ran high, ultimatums were in the air. The royal palace was forcibly occupied on July 23th, and the war between Japan and China followed. Thro all these trying and stirring times, the rights and privileges of American citizens were most sedulously guarded by our Minister. When Her Majesty, the Queen met her violent death in October 1895, he was absent on a well-earned furlough, but on the first intimation of trouble he promptly returned to his post, leaving his family in Yokohama to follow later. The grant to build the Seoul-Chemulpo railroad, and the mining concession in the north testify to the increase of our country's interest during the administration of the retiring minister.

Mr. Sill is a warm friend of Missions. His frequent appearance at our conferences, and his earnest and stirring addresses on those occasions have won for him a permanent place in the hearts of the Christian workers in this land.

Mrs. Sill and her sister, Mrs. Graham, by their uniform hospitality, unfailing kindness and delicate courtesies, have won for themselves the heartiest good-will and respect, not only from their own nationals whether resident or visitors, but from the general foreign community as well. We part with them with sincere regret. We can but wish them a pleasant voyage home and a happy reunion with their friends.

The Summer Vacation.—Last year in the June num-

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ber of THE REPOSITORY we expressed the hope that "some leader among the missionaries would inaugurate a sort of Summer School, Religious Conference, Congress, or even a Camp-meeting." We have not heard the subject agitated much during the year, and now that another summer is upon us, our minds naturally revert to it. We now venture to make a suggestion for which we make no charges, even if adopted. If the several families who spend the summer at Han-kang will take the initiative towards the organization of a Summer School—or whatever they may choose to call it—they will probably find an enthusiastic response. In thus naming a place, we remember that these friends go to this beautiful spot on the river for rest and recreation; but we also know the best rest is secured by a change of employment and we doubt not a meeting for a week, or ten days say, if so conducted as not to throw the burden and expense upon the residents there, might be made very helpful and profitable to all concerned. Acting solely upon our own responsibility and feeling, we modestly propose a meeting at Han-kang for next summer. Let it be a meeting at which subjects of general interest shall be discussed, whether directly or indirectly related to mission work; let it be a meeting for prayer and deeper consecration.

CORRESPONDENCE.

To the Editors of
"THE KOREAN REPOSITORY,"

Sirs:—

The Korean equivalent for the second person in direct address has given, and I doubt not is still giving a great deal of trouble to the foreigner. My purpose in this communication is to call attention to its use in the ritual. In what form, for example, ought a missionary to address a candidate for baptism? It seems to me the use of 너 is the only appropriate term for "you" in the ritual. Of course you understand I do not advocate the general use of the term 너 in addressing our adult Christians. Its use here does not imply that the rank of the minister is superior to that of the people. It is proper, in accordance with Korean usage, to employ the low form even to a superior or elder when in the presence of *his* superior. All the Koreans with whom I discussed this matter recognize at once that the 너 form is used not with re-

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ference to the superiority of the speaker but with reference to the superiority of the one on behalf of whom, or in whose presence, the minister is administering the rite. This idea should he carefully kept in mind in order that Koreans may recoginze the sanctity of all our rites and the humble place every minister desires to take in the same.

This usage of a low form to an equal or superior, is in accordance with a principle known as 압존.

While the use of 너 in the ritual should be based on the argument just stated, we should not fail to note the fact that the Korean teacher—선싱—always uses the lower form to his pupils, even in after life.

Now notice briefly some words that might be used instead of 너. 그디 has been suggested. It is not an elegant term. We us it to men. It can be used to women, but is not so used commonly. It would be out of place in addressing children. It might give offence if used to the aged. Its use in the ritual would be a forced use and sound strange to the Koreans. 동싱 has been tried, but it can only be used to those who are about the same age. To use it to children or to the aged is absurd from the native standpoint. 형톄 would not include the women. 당신 is quite out of the question. It is a term of great respect used by child to parent; by younger to older; or by inferior to superior. It has about the force of "your honorable self." It reverses the relation of teacher and pupil and is much like saying 덕웁시오 or 잡수라—two impossible forms. It could not under any circumstances be used to children.

I conclude by narrating an experience I once had, which has some bearing on this subject.

I was entertained by an official in the country. He was very anxious, for reasons, to be polite. He put out the usual table and two chairs on top of a foreign tiger-rug, and insisting on my sitting on one of the chairs, he himself sat at my feet on the floor. The usual exchange of words in a characteristic Korean conversation followed, and *kuk-su*. Of course he used the most polite forms in addressing me and honorifics not a few. These points are all given only to prove his desire to please.

At a certain point in the conversation I turned to his yamen runners, who stood on the ground in front of us off the platform, and asked them some questions,—in fact got into conversation with them; and emulating my polite host in my desire to be agreeable, I used equal-talk to them.

After leaving the magistrate and going on my journey again, my helper, who had sat with my host on the rug, said to me, "You have committed a great breach in etiquette." I will leave it to any foreigner whether a correction at the hand of a native, however much we all would like it when in error, is not a rare matter. I presume, thereby, the greatness of my offense. He said, "The magistrate did all in his power to show you respect. He treated you as his senior, his teacher. And you returned it all by degrading him to the station of his yamen runners, *because* you did not address them in low language, such as he would use to them, but used friendly and equal-talk."

I learned thereby a lesson, not always easy for the foreigner, but in so practical a way I shall not forget it.

Very sincerely,

SEOUL, June 25th, 1897. W. B. SCRANTON.

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OFFICIAL GAZETTE.

(Compiled from *The Independent*).

Aug. 3th. *Appointments*:—Prime Minister of the Council of State, Sim Sun Tak.

Aug. 12th. *Edict*:—The welfare of Our people is Our constant thought. We realize that since last year's disturbance Our people have been suffering greatly on account of lack of peace and order. The dead suffer as much as the living, but the government has not done anything to ameliorate the existing condition. This thought makes Us worry to such an extent that the affluence by which We are surrounded is rather uncomfortable..... We hereby order the provincial officials to look into the various items of illegal taxes now being collected and abolish them all without reservation. Whoever does not heed this edict will be punished according to law

Aug. 17th. *Edict*:—The real object of having an honorary title for Our reign is to designate the years of Our history and to show the world that Our country is in a high and brilliant state. This law is unchangeable for ages. This year has become the first year of *Kwang-mu* and it was announced on that lucky day, the 16th of this month.

CLIMATICAL NOTES.

2ND QUARTER 1897—FOR CHEMULPO.

	Mean Barometer.	Mean Temp. in air, Fahr.	Mean Hygrometer. Fahr.	Highest Max. Fahr.	Lowest Min. Fahr.
April,	29.977	49.1	45.8	69.4	34.7
May,	.855	60.8	56.7	77.0	48.0
June,	.821	68.4	65.8	86.4	58.1

	Mean Dew-point. Temp.	Mean Humidity.	Fog hours.	Rain-fall hours.	Rain-fall inches.	Wind prevaling direction,	Wind force in miles.
April,	42°.2	.772	141	65	1.92	West	18
May,	53.0	.756	93	52½	1.97	West	18
June,	63.7	.850	137½	37½	2.65	West	18

Pressure.—The pressure kept low. There was a very extensive mercurial disturbance obtained from a self-registering barometer. It began on the night of the 16th of April at 1 a.m., lessened towards 8 p.m.; increased again about midnight, remained strong the whole of the 17th; reached a maximum about 2 a.m. on the 18th; vanished at noon, but appeared again at about midnight on the 18th; strong until a.m. on the 19th when it disappeared entirely. It is remarkable that there were no perceptible indications of this

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extensive disturbance, and during the whole time of disturbance the course of mean pressure was steady. In May, the pressure was steady throughout, but low. On the 4th and 5th of June there was a slight depression of which the minimum was 29.520. The mean for the month was nearly normal.

Temperature.—For April, low and even. May, steady throughout. June, still low and steady. As far as the records go the temperature for this quarter was lower than the mean readings given in the ten years' observation.

Hygrometer.—For April, the observations indicated dryness. Fog appeared in great quantity and frequently, but mostly of a dry nature. There was less rain-fall this year than in any of the past ten years except 1889, 1891, 1892, 1893. During those years there was a snow-fall at the beginning of the month. There was dew less frequently than common. For May, the observation indicated more dryness, fog but mostly of a dry nature and dew fell less frequently. The rain-fall, however, was a little greater than the previous month. There was less than in the last ten years except in 1887, 1888, 1889. In the first two years there was heavy rain-fall in April which counteracted the drought of May. For June, the observations showed continuation of the dryness, which was exceeded in the last ten years only in 1888 and 1891. Fog appeared more frequently than in May and of a more damp nature. There was very little dew.

Their was less rain-fall this quarter than in any year in the past ten years with the exception of 1888; in 1891 it was just the same. Even those years had this advantage, that the first quarter was rather a wet one.

Weather.—Throughout April the weather was well divided, tho at times rather boisterous. There was a sandstorm on the 21st and 22nd. I think the extensive mercurial disturbance, noted above, was an indication of the storm sweeping over the plains of Mongolia and causing the sandstorm here. The wind changed directions continually thro the month. In May, weather unpleasant, winds variable both in direction and force. In June winds changeable, but the weather was fine, indeed too much so for the month.

Phenomena.—Simple halos were observed during April, both by day and by night. At noon, May 8th, noticed a pale colored halo. April 13th, thunder and zigzag lightning lasting for one hour, fifty minutes; on April 23rd from 3.30 to 4 p.m. distant thunder and a squall in the northwest, passing to the east. No wind was felt here. In a few minutes there fell large drops of rain.

F. H. MÖRSEL.

NOTES AND COMMENTS.

The Rev. C. T. Collyer has taken up his permanent residence in Song-do.

The Christian News of this city issued a special edition on the king's birthday, together with an excellent photograph of the king in court robes.

Founder's Day was observed on the 13th inst. by the members of the Independence Club. The attendance was large and the speeches enthusiastic.

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The rainy season was unusually long this summer. It began on the 6th of July and has continued up to the time of writing (25th). Over forty inches of water fell in that time.

There are seventy-seven Korean students studying in Japan. They are supported by the Korean government which grants each person fifteen yen a month. There are also sixteen private students.

The Annual Meeting of the Presbyterian Mission, North, met on the 25th inst. Mr. Robert E. Speer, one of the Secretaries of the Board of Foreign Missions, and Mr. William Henry Grant, a member of the Board, are present attending the sessions of the meeting.

The Rev. W. B. Scranton and his mother did some extensive country travelling this summer. They left Seoul June 30th, visited the Diamond Mountains, spent six days in Wonsan, took thirteen days from Wonsan to Seoul, where they arrived on the 12th inst.

The Rev. C. F. Reid, D.D., Superintendent of the mission of the Methodist Episcopal Church, South, was elected an honorary member of the British and Foreign Bible Society. Dr. Reid was a prominent member of the committee that translated the Scriptures into the Shanghai dialect, and this election is no doubt a quiet recognition of his services. We congratulate.

The 22nd inst. was His Majesty's forty-fifth birthday. The following afternoon the Christians in the capital met in general mass-meeting and listened to addresses by the Governor of Seoul, Mr. T.H. Yun and Dr. Jaisohn. *The Korean Christian Advocate* tells a beautiful incident that happened on the king's brithday. A Korean Bible woman connected with the woman's hospital of the Methodist Mission presented a Chinese New Testament and a hymnal to her sovereign. This woman was engaged as interpreter, on an important occasion, by the late queen. Naturally she became acquainted with some of the palace ladies and it was thro the kindly aid of one of these that the presentation was made. His Majesty graciously received the gift and expressed his appreciation.

Yuen Shih-Kai, ex-Resident. We learn from the *North China Herald* (July 30th) that Mr. Yuan, well known as in charge of Chinese affairs in Korea previous to the recent war, has been appointed to the post of provincial judge of Chihli. Mr. Yuan was chief in command of the foreign-drilled brigade at Hsiaochan, Tientsin, and also taotai of Wenchow. While resident in Korea Mr. Yuan's card bore the title of Director-General resident in Korea of Diplomatic and Consular relations—a most elastic title, capable of indefinite extension. His real rank was that of an Intendent of Circuit, which was the relative rank of a consul by treaty stipulation between England and China. He attempted to secure for China's suzerainty over Korea a force and direction it has never before had and he arrogated to himself the privileges of corresponding with the king on equal terms, rode in his chair inside the palace confines, and sat in the presence of His Majesty. The representative of no other power attempted this. Mr Yuan, while in Korea, was under the orders of the Viceroy of Chihli.

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THE KOREAN REPOSITORY.

SEPTEMBER, 1897.

THE FIFTY-THREE BUDDHAS AND THE NINE DRAGONS.

IN the heights of the Diamond Mountains is the You Chöm Sa. It is a temple, the most worthy of consideration of any the writer has seen in Korea. Buddhism seems to be a thing of the past in most of the temples in Korea—past, dead and gone; but here, if dying at all, it is certainly dying slowly, and presents many interesting features to the visitor. In the first place, all its buildings are in good repair and *clean*. In the second place, its priests, who number one hundred and over, are interesting, agreeable and intelligent—a thing which cannot be said of all priests—and here a large proportion of the priests are full of their faith, enthusiastic and meditatively diligent. The ignorance in general, and of their faith in particular, shown by the average Buddhist priest is appalling. It was therefore a great pleasure to arrive where previous unfavorable impressions could, in a measure, be done away. It will not be easy to forget the gentle and kindly priests of these famous mountains; or the two or three enthusiasts who eagerly poured forth their beliefs to me as I questioned them.

In most temples, individual priests monopolize the worship at the separate shrines, and I have never seen anything but the most liberal acquiescence in this plan. Here, however, besides the individual attentions at the various shrines, at the hour of prayer, a large proportion of the worshippers met together, as seems more fitting, and in unison of voice and prostrations, chanted forth the names and attributes of Buddha, to the monotonous sounds of drum and bell. Following this service, large numbers of the priests remained in bowed and meditative attitude completing their daily rote of *na-mu a mi-ta bul*, which the more devout make to reach ten thousand daily. Late into the night we could hear the monotonous and measured stroke of the drum-beat while they continued at their task.

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In the main temple of the You Chön Sa, over its main altar, in a branching and ornamented frame work, are to be seen the small Buddhas which are the subject of this article.

Some three thousand years ago fifty three Buddhas, then residing in *Sö Yök Kuk* sat contemplating. Their all-piercing eyes penetrated into all quarters—or their souls more likely preceded them whether they themselves would go. Discovering easily the desirability of the Diamond Mountains, in Korea, as a residence, and the present site of the You Chöm Sa in particular, and contemplating the glory and enlightenment they could bring to that place, it was determined upon by them as their future seat of meditation and throne of influence.

They set out on their journey for the coast of Korea in a ship of stone. The voyage was made in safety until they reached within forty *li* of the site of Shin Kyei Sa, when, the boatman doing badly, their boat was overturned. The upturned sides of their boat can still be seen there.

Unharmed, the Buddhas walked ashore on the surface of the waters, and summoned, judged and condemned the boatman to perpetual imprisonment in a massive rock near by. The neighboring magistrate, hearing of the illustrious arrivals, hastened, together with his worshipful wife, to offer to the Buddhas their services and to escort and do what they could to further them on their gracious journey. The magistrate, named No Chön Si, and his wife, were told that if they would join this momentous undertaking of the planting of Buddhism in Korea, they must lay aside and leave behind all worldliness and the care for worldly things. And so they started, the fifty-three august Buddhas on a cloud, and the magistrate and his wife as *avant courier.*

On arriving at the foot of the mountain, a heavy thunderstorm arose and the rain drops recalled to the memory of the good housewife of the magistrate some cotton she had left out in the open drying, before she left home. Thus, like Lot's wife her faith in the things before was tried and found wanting, and it was thought unwise to allow her to accompany further so great an undertaking as the establishment of the fifty-three Buddhas in Korea. She was, however, granted the honor of a way-side shrine at that place—*Pak Chön Ko*—where she is worshipped to this day.

Thence the bereaved but faithful No Chön Si proceeded alone in great state and finery on horseback conducting the gods in their course. I am sure it must have required some of the power of fifty-three Buddhas, as *vis a-tergo* to have made his equine ascent successful over the *Pak Chön Yeng*. This pass is

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five miles high and often at an angle better than forty-five degrees—an abrupt ascent from the plains along the east coast to the top of the mountains.

This awe inspiring assemblage proceeded in some successful way to near the site of the present Yun Ch'ön Sa—at that time a lake in the top of the mountain—and there sat them down once more to contemplate. The lake proved to be the home of nine powerful dragons. The fifty-three Buddhas from the surrounding mountain sides viewed the regions which, before seen by contemplative eye, they had chosen for their home, and summoned the nine dragons to a parley and demanded their quarters. These the dragons were unwilling to yield, and in spite of all the inducements the fifty-three lordships could offer, were not prevailed upon. I judge rather they were incensed, for they proceeded into the heavens from out the lake and sent down such a rain-storm, and great rain-drops as big as your fist, which compelled the gods even to contemplate again, somewhat dismayed. They coaxed the dragons back, asking them to return and dwell in peace. This they assayed to do, being reassured, and all went swimmingly (being dragons), I suppose for a time.

The fifty-three Buddhas, meanwhile, sat and contemplated as only Buddhas can. An idea was formed and next they caused the character for five to be written, bold and large, and slyly slipped, into the lake when—what could the dragons do? The water grew warmer and warmer and began to show signs of ebullition as to in delight; the steam arose denser and denser and for the time that lake became one of the eighty-four thousand Buddhistic hells, which even dragons of miraculous power cannot endure. They precipitately fled. Some, in their agonized anger leaped over the mountain tops; some went (probably from cooler spots) more orderly around the peaks to their destination; and some, in haste went thro the mountain in a certain place, —for you can still see the hole. Of course the hole could not be there unless the dragons went thro it! What havoc they made with mountain peaks and stray bolders you can easily see by the wreck strewn through the valley and on the mountain sides for many a mile. In spite of their own objections and all obstacles they were routed that day by the wile of the fifty-three Buddhas, and, never to return, they all landed in the *Ku Ryong Yen* or Nine Dragon Pool, ten miles from *Sain Kyet Sa*. "But that's another story." Having the lake now at their own pleasure, the Buddhas proceeded, with premeditated zeal, to fill in the beautiful lake; first, with charcoal, and little by little with soil on which now rests the present site of this large, in-

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teresting and wealthy Buddhist compound. The original Buddhas were all of solid gold, but knowing the avarice of men, and fearing lest their benign intention should be thwarted and they be made into rings, hairpins and vain and valueless ornaments only, they took their abode in the centre of the stone pagoda in front of the chief shrine, and you can see only their facsimiles to-day. They are of all sizes, from a few inches in height, to a foot, gilt if not golden,—and they still sit and contemplate as of yore.

W. B. SCRANTON.

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USEFUL MINERALS OF KOREA.*

KOREA is mountainous in the north and hilly in the south. The great mountain range, which forms the watershed between the Sea of Japan and the Yellow Sea, extends north and south, nearly parallel to the line of the eastern coast. and at no great distance from it. This is the backbone of the peninsula, to which I give the name of "Korean Range," in distinction from the other mountains. Among the latter are distinguished the "Pyeng-an range," so-called by me for convenience, that forms the northern frontier of the province of Pyeng an and the "Hwang-hai mountain" in Hwang-hai do. The former may be assigned to a continuation of the "Sinial, System."

The eastern side of the main watershed is narrow and precipitous, while the western is more extended and contains low plains favorable to agriculture. A few of the highest peaks reach an altitude of 1,700 metres, but the greater number do not exceed 1,500 metres. The junction-point of the Pyeng-an with the main range forms a plateau on which the celebrated mining districts of Kang-ge, Kap-san and Tchyang-jin are located.

The Korean range is made up mainly of Archæan gneiss, mica-schists and the other crystalline schists, pierced frequently by granite, porphyries and the like. This is also true in connection with the other mountains. The isolated round hills, scattered on the western slope of the backbone, are nothing but the relics of the old rock formation, which suffered from denudation thro the subsequent geological ages up to the present time. Such being the case, Archæan formation plays the most important rolé in the building of the peninsula. Besides gneiss, mica-schists and granite, all in its varieties, there are also found hornblend-schist, chlorite-schist, talc-schist, crystalline limestone, quartzite, phyllite, etc. They may be grouped into three series as follows;— 1. Basement gneiss. 2. Grenville series. 3. Phyllite series, of which description will be given in another

* Our knowledge, for the present, of Korean geology and mineralogy is in its infancy. The present paper is only a preliminary notice of the, hitherto known useful minerals of the country.

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paper. The strike is generally from NNE to SSW and coincides with the main course of the watershed.

The upper part of the Archæan is discordantly overlaid by Palæozoic rock and is observed in the environs of Tjyo-san and Eui-ouen, in Pyeng-an do. The Palæozoic formation is also developed in the other seven provinces. The prevailing rocks are sandstone, slate, limestone, hornstone and conglomerate respectively of different varieties and some of which are fossiliferous Dr. Gottsche* who had once undertaken a geological sketch survey throughout the land, recognizes two groups of them; namely, Cambrian and carboniferous.

The two formations above mentioned are the repositories of the majority of metallic ores in Korea. Among the eruptive rocks, which are intrusive to them, are granite, porphyries, gabbro, diorite, diabase, etc,

Tertiary formation is much limited in extent making up the hill-land of the environs of Pyeng-yang. It is also developed at Tam-tchyen, in Ham-gyeng do. Sandstone, shale and conglomerate are the main components, together with limestone and hornstone. Coal is the only product of this formation.

Alluvial formation is seen at the lower sources of some mighty rivers.

Tho there is is not at present any manifestation of internal force in Korea, there are, however, traced a younger volcanic rock on the western side of the great mountain range. It is a basaltic lava, the districts where it occurs forming table lands and giving the striking features to a monotonous scenery of the peninsula. The widest area occupied by the lava lies in the northern portion of Kang-wen do. Paiktu-san, the highest peak in the extreme north, and Han-la san, on the island of Quelpart, or Tjyei-tjyou, are said to be volcanoes.

Most of the mining districts are situated along all the courses of the Korean Range and the other mountains. The useful minerals hitherto known are the following:—

Gold. By far the richest metal in Korea is gold, the occurrence of which has been known from earliest time. Gold hitherto obtained by the natives is for the greater part by washings The explorers for gold in drifted matter, have gradually followed the object of their search up the mountain sides until they have struck in veins and lodes whence some of the alluvial gold has been derived. Drifted gold is locally well known as "Pe-roon" or special silver. Nuggets are of frequent occurrences.

*"*Geologische Skizze von Korea.*" Sitzungberichte der Königlich Preuss-Akademie d Wissenschaften zu Berlin. XXXVI. 1886.

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We are ofttimes informed that gold is more abundantly found in the northern than in the southern portion of the peninsula. The chief gold-producing districts are almost limited to the northern half, amongst which Un-san, and Eun-san, in Pyeng-an do and Yeng-heung, and Tam-tchyen in Ham-gyeng do, are distinguished.

Generally speaking, the original source of Korean gold, according to my observation, may be traced into quartz veins that traverse granites, gneiss and the other crystalline schists, as well as the cellular quartzites which are sometimes found in Archæan formation.

The greater part of gold in Korea, as mentioned above, is derived by washings, and the annual production may be estimated in value at 2, 000, 000—3, 000, 000 yen. The amount of gold which is exported, passing the custom-houses at the three ports, Gensan, Fusan and Chemulpo, varies year by year between 500, 000 to 1, 000, 000 yen. The majority of the remaining portion is carried away by the Chinese travelling merchants and other travellers, thro the other parts of the country, a little being kept on hand by Korean rich men.

The gold-producing localities are as follows:—

Ham-gyeng do:—Am-byen, Ham-heung, I-ouen, Kap-san, Kil-tjyou, Kyeng-syeng, Myeng-tchyen, On-syeng, Pou-ryeng, Sam-san, Tam-tchyen, Tchyang-jin, Tchyeng-pyen, Yeng-heung.

Pyeng-an do:—An-tjyou, Eun-san, Eui-tjyou, Htai-tchyen, Kang-ge, Kang-sye, Koui-syeng, Pyeng-yang, Syeng-tchyen, Syoun-an, Tja-san, Kyeng-pyen, Un-san.

Whang-hai do:—Hwai-tjyou, Koku-san, Pyeng-san, Shim-ge, Syou-an, Syeng-hoa, Tjai-ryeng, Tjyang-nyen, Tjyang-yen.

Kyeng-koui do:—Hpo-tchyen, Ka-hpyeng, Koang-tjyou, Koa-tchyen, Yeng-pyen, Yeng-koun.

Tchyoung-tchyeng do:—Jik-san, Ok-tchyen, Syeng-san, Tan-yang, Tchyang-an, Tchyeng-eui, Tchyoung-tjyou, Yeng-hpyeng, Yeng-tchyen.

Kang-won do:—Hoi-yang, Hoing-syeng, Hong-tchyen, Hpyeng-hai, Hpyeng-kang, Hpyeng-tchyang, Htong-tchyen, I-tchyen, Kang-neung, Kang-syeng, Kim-hoa, Kim-syeng, Nang-tchyen, Oul-tjin, San-tchyek, Tchyel-ouen, Tchyoung-tchyen.

Chul-la do:—Hai-nan, In-sil, Kang-tjin, Kang-ryen, Kim-kou, Kim-san, Mou-tjyou, Nam-ouen, Po-syeng, Tjyang-syeng, Um-pong.

Kyeng-san do:—An-tong, Eui-syeng, Eui-yang, Ham-an, Ha-yang, Im-tong, K -tchyang, Kyeng-tjyou, Mil-yang, Mung-

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gyeng, Porg-hai. Ryeng-tchyen, Sam-tchyen, Shin-ryeng, Syang-tjyou, Syeng-san, Tam-syeng, Tchyang-ouen, Tchyeng-syeng, Tchyang-to, Tchyang-ryen, Tcng-nai, Rei-tchyen, Yeng-tchyen.

Silver and Lead. The important silver ore seems to be galena which is frequently argentiferous. It occurs mostly in the Archæan and Palæozoic formations. The well known silvers mine lies at O-mang-dong near Tchyan-jin, in Ham-gyeng do. Cerussite is found at Kim-syeng, in Kang-won do.

The following are reported as the localities yielding silver and lead:—

Ham-gyeng do:—Aan-hyen, Tam-tchyen, Tchang-jin.
Kang-won do:—Hoi-yang, Hong-tchyen, Kim-hoa, Kim-syeng, Nin-tjyei.
Kyeng-koui do —Koang-tjyou.
Tchyoung-tchyeng do:—Po-rye g, Ka-shim-po.
Chul-la do:—Tjin-san
Kyeng-san do:—Ma san-po, Tjin-tjyou, Ryeng-hai.
Pyeng an do:—Eun san.

Copper:—By far the richest copper mines in Korea are said to in be the Kap-san district. I could not in the summer of 1895 visit the locality, owing to the disturbed state of the country. The ore from there is chalcopyrites intermixed with malachite

Copper localities are:—

Ham-gyeng do:—Kang-ge, Kap-san, On-syeng, Tan-tchyen.
Kang-won do:—Kim-hoa, Kim-syeng, Pyeng-tchyang.
Kyeng-koui ko:—Yeng-pyeng.
Chul-la do:—Tjin san.
Kyeng-san do:—Eui-heung, Pi-an, Pou-san, Pyeng-an, Sim-ryeng, Tjyang-ouen. Ryeng-hai, Yeng-tchyen.

Tin ore. This is said to occur in Chulla do, in the following localities: Hai-nan. Koang tjou, Tjyei-tjyou.

Iron ores.—Iron ores are of two kinds: magnetite and limonite The former is well known by the natives as "c. mau-soku," while the latter as "souchol."

Limonite beds are found in the Archæan and Palæozoic strata, but mostly in phyllite series. At Mun-tchyen, in Ham-gyeng do, there occurs a lenticular deposit of limonite in the complex of crystalline limestone and quartzite. The limonite from Hong tchyeng, in Kang-won do, occurs in gneiss. Most of the limonite ores have probably been derived from the alteration of magnetic or hematic oxides, disseminated in the country rocks. It is of this iron ore that the natives worked from earliest time, for the manufacture of pots, kettles, etc.

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Magnetite is widely distributed. Its residence is in granites, gneiss and the other crystalline rocks. The ore from Tjyol-ouen, in Kang-won do, forms a lenticular mass interbedded in a gneissic rock, intruded by gabbro. Here, owing to denuding forces, the surrounding strata have been broken and washed away, the ore-mass protruding on the top of the mountain.

Magnetic sands are of frequent occurrence at Nye-tjou, in Kyeng-koui do, where they have been collected and worked.

Iron pyrites are abundant, and also copperas, probably derived from the decomposition of the former, is known to occur in a few localities.

Iron-ores are yielded in the following districts:—

Ham-gyeng do:—Kap-san, Kil-tjyou, Mun-tchyen, Tam-tchyen, Yeng-heung.
Pyeng-an do:—Eun-san, Kai-tchyen, Koui-syeng.
Whang-hai do:—Hai-tjyou, Shim-ge, Tjyang-nyen.
Kang-won do:—An-hyek, Hoi-yang, Hong-tchyen, Kim-hoa, Pyeng-tchyen, Sam-tchyek, Tjyel-ouen.
Kyeng-koui do.—Kang-hoa, Nye-tjyou.
Tchyoung-tchyeng do:—Kong-tjyou, Mok-tchyen, Tjyang-an, Tjyeng-eui, Tjyoung-tjyou.
Chul-la do:—Ham-pyen, Hoa-syoun, Kim-san, Koang-tjyou,
Kyeng-san do:—Eui-yang, Hap-tchyen, Ko-syeng, Kyeng-tjyou, Ryei-tchyen, Ryeng-kon, Tchyang-ouen, Yeng-tok.

Mercury ore.—The localities of this ore are said to be:—

Kyeng san do:—Oul-san.
Ham-gyeng do:—Yeng-heung.

Mangan ore.—Deer Island, or Makinoshima, off the southern coast of Fusan, and Tchyang-ouen, in Kyeng-san do are reported to yield this ore.

Coal.— As might be expected from the wide distribution of older eruptive and crystalline rocks throughout the peninsula, coal-yielding districts are much limited in extent. The mineral coal is locally well known as "soktan." Anthracite, from Pyeng-yang, is very famous and it is used for domestic purposes in the neighbouring districts.

Coal localities are:—

Pyeng-an do:—Mun-son-pong, Mun-sou-kol.
Kyeng-san do:—Kyeng-tjyou, Oul-san, Tjyang-gi.
Ham-gyeng do: Myeng-tchyen, Kil-tjyou, Kyeng-heung. Kyeng-syeng, On-syeng, Yeng-heung.
Kyeng-koui do:—Tong-jin.
Kang-won do:—Sam-tchyek.

K. NISHIWADA.

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THINGS IN GENERAL.

THE SPITTOON GOVERNOR.— The Koreans are capital story tellers. After the evening meal is over and several congenial spirits have assembled in some cozy room or study of a gentleman of leisure, tobacco is handed round and as the air thickens with the smoke the tongue loosens, and the conversational ball is kept rolling from small talk and neighborhood gossip up to anecdotes of great men, dead and living, and tales of the supernatural. Many a strange and curious narrative have I heard under such circumstances, and among them that of the Spittoon Governor rivals the "Tale of the Big Nose" found in the Korean-French grammar. With a few necessary English embellishments it runs as follows: Once upon a time, there lived in Seoul a nobleman by the name of Pik mi-ŏp. His was a restless spirit, resourceful and ingenious, lustful of wealth, and savage. Those were days when big fish ate little fish, little fish ate shrimps and shrimps ate mud in Korea. In amassing wealth H. E. Pik Mi-ŏp was more successful than all his compeers, and no position was beyond the reach of his persuasive tongue and his golden touch. Finally he was appointed to the goal of all Korean ambition—the governorship of a distant province.

This province was famous for its wealth and aristocracy. No ordinary mortals were they who dwelt within its bounds. They had blood as blue, and minds as broad, and pride as stiff-necked as that of Pik mi-ŏp himself. The financial administration was therefore no ordinary problem. But the governor was equal to the occasion. Knowing that no ordinary methods of "investigation and cultivation" would yield the golden harvest he coveted, he rejoiced that he had at last found a field adequate for the exhibition of his peculiar genius. On arrival at the provincial capital he went into absolute retirement for a few days which were spent in mapping out the financial campaign. Then the governor, redolent with musk, gorgeous in silk robes, and with a manner for which urbane is but a weak descriptive, appeared on the scene. The gentry of the province were received with a deference and dignity, the story of which is

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historic; the wealthy men were sent from the presence of the governor completely intoxicated with the warmth of their welcome.

Then came days of merriment and feasting in the provincial capital. Little select companies of the richest men in the province were treated to feasts and banquets and other attentions were lavished upon them, the most conspicuous of these attentions being a personal interview with the governor's chief private secretary. Here the clients could make their requests known, certain of a sympathetic hearing. As each was dismissed the secretary among other things told them of a remarkable cuspidor, in Seoul which had attracted the attention of H. E. Pik Mi-öp. It was large, it was ornamental, and being of solid silver was just the thing for a governor's private sitting-room. The caller was delighted to know of something that the governor coveted, and discovering that all he needed to make himself solid with the versatile Pik Mi-öp was one of these spittoons, despatched a messenger post haste to Seoul to purchase it.

Now it happened that the secretary gave the same instructions to each one of the governor's new-found friends, only pledging secrecy and haste in order to prevent others from getting ahead of the anxious suitor. And the story says there were several hundred of these wealthy men. They made a dash on Seoul. The result can be better imagined than described. The sudden, unexpected and urgent run on the silver cuspidor market dislocated the entire commercial situation in the capital. Cuspidors of all kinds rose in value, and silver—well silver appreciated until you could get sixteen gold dollars for one yen at any of the pawn shops in Chingogai—at least so the story teller affirmed. In the meantime cuspidors were raining in on Pik Mi-öp From east, from west, from north, from south, wealthy men sent in silver spittoons. Some were large. some small, others were ornamented with the governor's coat of arms and monogram, while some even had (so it is said, I don't know) allegorical scenes from history.

Pik Mi-öp was in high feather. He had so many spittoons he did not know what to do with them. He had cuspidores galore. Some were slung in nets of silk, and others were hungs in bands of flax. Pik was really bewildered. He put them in his reception-room, in his back parlor, in his bed-room. They were conspicuous in the inner and the outer apartments as flower pots and vases, as articles of bric-a-brac and instruments of utility. His chair was trimmed with them and it was even affirmed (tho I think this was a case of poetical license)

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that like the gourd-cluster standard of the Japanese Hideyoshi, a cluster, sung from a tall pole, was borne in front of the governor as his personal standard whenever he appeared in public. His secretaries and clerks came in for a share; the cook had two in the kitchen, and even the gateman enjoyed the luxury of a silver cuspidor. There was a cabinet full of them as curios, and the very valuable ones were deposited in the treasury for safe keeping.

Finally H. E. Pik Mi-ŏp's term of service came to an end, and when all his household goods were loaded for transport, what was the amazement of the people to see a train of ten ponies (more or less) staggering under the weight of pounds and pounds of silver spittoons and guarded by a regiment of troops! And the people said little. Only they smiled and laughed and ejaculated "Pik Mi-ŏp was truly a Spittoon Governor."

TABLES OF DRY MEASURE.—In estimating a standing crop of grain, in order to ascertain its value, the Koreans use as a unit the *put*, or tuft, of stalks. The table is as follows:—

Six *puts* "tufts" make one *on-k'om*.
Six *on-k'oms* "handfuls" make one *mut*.
Ten *muts* "bundles" make one *chim*.
One hundred *chims* "man loads" make one *kyŏl*.

The *kyŏl* is equivalent to our stack. Taxation is at the rate of thirty pieces of cash, or six cents, for each *chim* of the estimated crop.

In measuring grain in the kernel, the following is the table used—the *sa* or unit being one pinch of rice.

Ten *sa* "pinches" make on *hop*.
Ten *hop* "handfuls" make one *toi*.
Ten *toi* "measures', make one *mal*.
Ten *mal* "pecks" make one *söm*.

The söm is what is known as a "bag." Some confusion exists as to the amount covered by these denominations, for the size of the *toi* varies in different sections of the country. But the above is the legal standard. And attached to every prefecture there is an inspector of weights and measures, whose duty it is to see that the standard is adhered to.

THE COMMON TABLE IN KOREA.—In serving food it is the usual custom of the Koreans to put an entire meal for one person on a small table and thus serve each person separately. This custom has its advantages, for it ensures an equitable division of the repast without any discussion before the meal begins, and allows the resources of the host to be extended to all guests,

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even those who may drop in unexpectedly. In the island of *Chè-ju* (Quelpart), however, the common table is sometimes used for a meal, the entire family seating themselves around it, as is the custom in the Occident.

KOREAN FARRIERS.—The process of shoeing a beast in Korea is a difficult operation. The restive blood of the ubiquitous stallion will not stand the puncturing of his hoofs with nails, so he has to be securely tied before the operation can proceed. This is done be fastening him in a sling which makes it possible for the blacksmith to handle his feet. In Korea the oxen also have their feet shod with iron, as they are in great demand as beasts of draught. In fact horses are never used to pull carts, this being the work of oxen only. The hard stony roads therefore render a shoe necessary, and this is put on as in the case of the horse. The process, however, strikes one from the West as a cruel one. The beast is tripped and thrown down and his head is twisted upon his shoulders by means of the rope thro the nose-ring, and securely fastened. The feet are tied in a bunch and elevated on a ball of straw-cable and there the operator nails on the shoes. These consist of two broad strips of sheet-iron for each foot.

KOREA'S FOREIGN TRADE.—The total value of Korea's foreign trade for the ten years, 1884—1893 inclusive, was as follows:—

		Yen.
Exports =	Goods.	15, 282, 433
„ =	Gold.	8, 538, 616
Imports =		32, 848, 113
		56, 669, 162

This shows a balance of trade against Korea of $9,027,064 for which it is difficult to account. A theory is suggested, however, that this balance of trade is represented by Korean produce sent abroad across the frontier legitimately, or from the seaboard illegitimately, and by the value of gold-dust taken out of the country without declaration at the custom-house. It is known that Chinese and Japanese merchants, in order to avoid advertizing the fact that they have a large sum with them secrete gold-dust about their persons and thus carry it out of the country. If we adopt this theory of explaining the balance of trade it would give Korea a total in foreign commercial operations of over sixty-five millions of dollars, or an average of six and a half millions a year.

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CHINAMPO AND MOKPO.

THESE two places under royal rescript of July 3th, 1897 are to be opened to foreign trade on and after the 1st of October next This is an important event, and what little information of the places I have, I gladly place before the readers of THE REPOSITORY.

Chinampo is situated on the northern shore of the Pyengyang inlet and about fifteen miles from its entrance. Its position is 38° 42′ north latitude and 125° 31′ 45″ east longitude. The village by this name is pleasantly located. In front, however, there are extensive mud flats nearly half a mile wide. On these flats are two small islands which relieve the monotony somewhat. The river here at low water even has a width of about a mile and a quarter. The velocity of the current in the inlet during the spring floods, averages about three and a quarter knots but during the ebb, on the Chinampo side, obtains four or even more. In mid-channel, the tidal stream during ebb is greatly lessened, perhaps to half, and during neap tide even less. This increase of current is caused by the projection of Ongoyeun, a point on the opposite side of Chinampo, which extends well to the north and against which the ebb stream discharges its whole volume of water. The main current is thus thrown over to the Chinampo side where it obtains a greater force than it would otherwise. Vessels will experience difficulty to anchor on this side and may have to find a safer and more practical anchorage in mid-channel where the flood is more evenly divided.

What are the prospects of Chinampo as a port? As far as my information goes, derived from many visits to those regions, I should say none. Chinampo is not even a junk center on account of its very bad situation, *i.e.* from a seaman's point of view. A few years ago, the place was not taken any note of more than the other villages on the inlet. The first time Chinampo came into notice was in 1890 when the Japanese made a survey and a picket of sailors was attacked and rather badly handled by the Koreans. Then again during the late war be-

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tween Japan and China, Chinampo was made use of as a landing place for the army under Lieut. Gen. Nodzu which attacked Pyeng-yang on the western side. The Japanese no doubt selected Chinampo as the landing place of their army, first, because a clear view of the open sea could be obtained, and, secondly, the country between Chinampo and Pyeng-yang is less hilly and transportation therefore less difficult; it was also a much nearer point to bring the military telegraph line which at that time crossed the river at this place. For these reasons Chinampo was an admirable place for the invading army, but I hardly think these considerations are of sufficient importance to make this place a port for foreign and domestic trade.

The reasons for selecting Chinampo as against other places further up the river, is the comparative easy access to Pyeng-yang. This is a consideration, but much of its force is lost from the fact that there is little or no trade going on along this route. There is not a city or large town even in this whole country; small villages there are; the soil is barren, hardly able to produce enough for home consumption; what few villages or large towns there are on this north side, are nearer the river and separated from the level country by high hills. There is one place where a little trade is carried on and that is fourteen and a half miles from Chinampo to the northwest. The village is situated on a small and shallow river. If the above observations are correct, the prospects of a successful port at Chinampo are rather poor. The trade, as far as exports are concerned, comes from the east side of the river. Here the country is for miles a rolling plain, fertile and producing the various cereals The country on the east side of the Ta-tong river is well watered by numerous small streams or shallow rivers, some running for miles back into the agricultural districts. On this same side there are large towns: coal is also found; the Chai-rieng river runs up into the Whang-hai province and is navigable for smaller craft some ten or fifteen miles. I visited this river, and the inlet into which it empties, for the second time in the spring of 1889. At the head of the inlet which here has the shape of a half moon, or near Chul-do, I found nearly a hundred Chinese junks at anchor; some ten miles further up I found about twenty small junks. Some of the junks off Chul-do were quite large, able to carry from 2000 to 3000 piculs of beans.

From these statements the careful reader will not fail to note that in my view Chul-to with the foreign concession at Rio-san would have made a better port than Chinampo. The village is large and the neighboring country is more populous. It is true there is not as much depth of water here as at Chinampo, but amply

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enough for any coasting steamer. There is here also a more regular and even tidal stream both at ebb and flood tides. All exports will have to be brought by boats no matter where the port is situated. The imports will have to be taken up the streams As, therefore, the actual trade lies on the eastern side of the Ta-tong and up the Chai-riong river into the Whang-hai province, the nearer the port isto the trading centers the better it would seem to be.

It may perhaps be said, in opening a port as far down the river as possible, that the object is to protect the revenue and to prevent smuggling. The smuggling of valuables, *i.e.* red ginseng, will be carried on wherever the port may be. As for merchandise, junks can be boarded easier at Chul-do than at Chinampo. I may go further in the matter of smuggling; from reliable sources of information, as well as from my own observation, import merchandise is but little carried into the Ping-an province by way of the inlet, up the Tatong and Quil tong rivers, but merchandise is smuggled in thro a river about twenty miles northwest of Pyeng-yang and the Op-nok or Yalu river. Chinese junks have, and probably will continue to visit these rivers unless the strong arm of the law arrests them. Just the same as illicit trade is carried on at what is known as Majoribak harbor some seventy-five miles to the south of Chemulpo

Much illicit trade with Manchuria is carried on on the Yalu. I know for certain that more silk arrives over the border here and enters Korea than all that is imported at the treaty ports, not to mention other goods of western and Chinese manufacture. Korean products are exported the same way, but principally ginseng For details I would refer the interested reader to the Imperial Chinese Trade Reports and Revenue of Newchwang.

What are the exports of Pyeng-yang? Cereals of nearly all descriptions,—beans chiefly. Tobacco "of very good quality," buckwheat, deer horns and other minor articles. The same in general may be said of the exports of Whang-hai province. Coal should, if properly taken in hand, figure largely as an item of export.

One more remark in reference to Chinampo. In order to handle cargo to advantage one of two things only is feasible,—either to limit the work of loading and unloading to the few hours during high water or to build a jetty of sufficient size and length to work at all times. If the latter course be adopted the expense will be an enormous one. Steam launches will be much needed at Chinampo to facilitate receiving and discharging cargo.

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My decision against the opening of Chinampo as a port, was arrived at years ago, and my preference for Chul do—Rio-San—is based on the fact that everything here is more favorable, less depth and less velocity of tide, sufficient depth of water close to the shore, with no mud-flats and a more commanding position in every respect.

We come now to consider the second place to be opened to foreign trade—Mokpo. This place is situated in the south western part of the Chulla province. It is in 34° 47′ 30″ north latitude and 126° 15′ 30″ east longitude. The country here for miles is low and devoted mostly to rice-fields. Mokpo, however, is rather a pretty place, situated sufficiently high to break the monotony of the country. The nearest place of any importance is a walled town called Chijin some ten miles to the south.

The approaches to Mokpo are thro a network of islands, large and small, and rocks. The harbor can be approached from the south by Washington Gulf; from the west past the single island up the Lyne Sound. This is decidedly the best entrance. The harbor of Mokpo is really the embouchure of the river Rü yong san. The name of Mokpo is the name of an island opposite the north point, and forms the entrance to the river. There is a narrow pass about three miles below the harbor hardly half a mile wide. Thro this rushes a current with a force of between four and five knots, in summer even more; its depth is from sixteen to nineteen fathoms. The harbor itself has a width of from one and a half to one and three-fourth miles. The distance from Mokpo to the island furthest north (there are four islands in the river connected at low water and which forms a sharp bend here) is about five and a half miles, with an average depth at low water of from six to eleven fathoms. The tide here is very strong. It is known that the velocity of the ebb stream during the summer season has reached as high as five knots an hour. The holding-ground is very bad. I know of a steamer lying at anchor, with only two Korean junks alongside, drifting with her ebb moorings till both bow tackles stood ahead. These are surely not the best prospects for a fine harbor.

The next question to be discussed is the settlement. Where will it be? Will it be on the island called Mokpo, or on the low country opposite, which, by the way, is also nothing more than an island. If the latter is selected it will have to undergo a thorough drainage in order to insure health. The island of Mokpo, it seems to me, would be better for a general foreign settlement than the low country on the opposite side.

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As to the prospects for trade. Chulla province has little or no manufactures aside from mattings, paper fans and grass-cloth. Of the latter there are some fine qualities. The province is an agricultural province. Rice, beans and barley are raised in large quantities. There are also other cereals. The import trade will of course have to be developed, as thus far little European manufactured goods have found their way into the province. The people have, till now, made use of their own coarse manufactured cloths. This no doubt will change when it is found that articles of superior quality to their own can be secured at the same or even lower prices.

In a former article in THE REPOSITORY, (July, 1895), I advocated the opening of Kukin-do, a place some twenty-seven miles south of Mokpo. I am still of the same opinion.

The opening of these two places is not the work of a moment's thought. This is especially true of a port for Pyeng-yang. This subject has been agitated for years by the Japanese. In 1886 the subject was broached; in 1887 the writer made the first survey of the river for this very purpose of opening a port. In 1888 the Chinese government made objections, in fact forbade the Korean government to open Pyeng-yang. Their objection was that it would ruin the trade of Newchwang. This objection was known to Japan and only made her more anxious to open a port. No other nation, having treaty relations with Korea, interposing objections Japan, therefore, was alone, and China's word was supreme in the councils in the peninsula. Things have changed now. Japan leads and is supported, if my information is correct, by England.

One question of special interest to us in Chemulpo remains, and that is, How will the opening of these two places to foreign trade affect the trade at Chemulpo? Time of course only can tell. I may say, however, that Chemulpo is about midway between the two places. I think I am not far wrong when I say about one eighth of the total import trade leaves Chemulpo for the north and the south. Of this, but little finds its way into the provinces of Ping-an and Chulla. By this I mean that these provinces are mostly supplied direct.

There is a good deal of trading going on that is not reported and I am inclined to the opinion that Chemulpo will lose somewhat but it will be more as regards exports. We always have the Capital, and with railroad accommodations, Chemulpo may even gain in trade in the end.

F. H. MÖRSEL.

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THE PRESBYTERIAN ANNUAL MEETING.

THE Thirteenth Annual Meeting of the Presbyterian Mission (North) in Korea was expectantly looked forward to because of the anticipated presence of Mr. Robert E. Speer, one of the Secretaries of the Board in New York; and on this account the meeting was held at a season of the year which would otherwise not have been chosen. His manly bearing, his clear insight into every problem and his concise manner of stating a position combined together with his deep spirituality and wide acquaintance with Mission work, to render his presence a real benediction. He was with the Mission only during about half of its session, but in that time he helped to a settlement of several problems that had seemed insoluble. And the spiritual uplift from his addresses and his prayers was an aid to higher conceptions fully appreciated by all.

It was, moreover, the longest meeting ever held by this mission, occupying thirteen days of actual session, several of which were marked by long sessions, both morning and afternoon. Committee work proved more arduous than in any preceding year, so that twice a day an intermission was necessary in the series of regular sessions in order that the Committees might have free opportunity for deliberation. In continuance of the spirit of last year all merry-makings were frowned down upon, that which signalized the evening before Mr. Speer's departure being the only one held, and an innocent invitation to a picnic receiving an abundance of harsh language to which it hardly seemed entitled.

To the friends who sat among us as visitors it may often have seemed that no small degree of difference in opinion prevailed, and they may even have thought that very small matters were unnecessarily emphasized. But to one who thoroughly understood the temper of the assembly it was apparent that the Holy Spirit was present in abundant measure, and this largely by the unanimity with which decisions were made where the most contrary views had been expressed—and this in not a few but in every instance, among them many of the highest importance. The keynote to this mental attitude had been struck in preceding months in abundant prayer for this meeting and in a day set apart wholly that God's guidance might be

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invoked on its behalf. But especially was it sounded on the second day of the series, given entirely to devotional exercises under the leadership of Mr. Speer, when all united in a common renewal of consecration and supplication that the Divine Spirit might rule in all the coming counsels. At this time the addresses were by Rev. J. E. Adams upon, "Fellowship with Christ," by Mr W. H. Grant upon, "Unity and Growth," and by Mr. Speer himself upon, "Love, the Missionary Inspiration." The communion service which followed was a solemn one to all.

The devotional exercises of the first Monday morning took the form of a service commemorative of the brief missionary course of Miss Jacobson, who within the year had fallen at her post. The remarks of Dr. Mary M. Cutler of the Methodist Mission and those of Dr. O. R. Avison bore loving testimony to her many noble and self-sacrificing qualities. The far-reaching influence of her example among Koreans and the high standard of her Christian life were points especially dwelt upon. The service included the reading of a favorite poem and the rendering of hymns which had been specially called for by Miss Jacobson during her last illness.

The reports of work, whose presentation and discussion occupied most of the first half of the meeting, were of unusual interest as emphasizing the fact, already so often stated, that now is the time to evangelize Korea and that soon, as in other lands, the golden opportunity may have passed. Especially was it shown in the reports from Pyeng-yang and from Seoul stations that there is no lack among the native Christians of inclination, of ability, and of financial support in extending the gospel; in fact that Christianity has already become a mighty power in these provinces, invading successively village after village and magistracy after magistracy, influencing all grades of society from the governor down, transforming entire communities, and truly converting not a few—a power even now so tremendous that no force but the hand of God could abate it. And yet that all this mass is in many respects incoherent, untaught, unorganized, a power as dangerous for evil as it is capable of good. Mr. Speer summarized the impression given by these reports most concisely in expressing what he had received in a brief inspection of one portion of the field when he said that the present need of Korea is for more missionaries, not that they may preach the gospel, since the native church is doing that unurged, but that they may organize and regulate until that church has confidence to stand alone.

Among the questions that arose for a decision, two were of especial prominence, and called forth a proportionate

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amount of debate. Of these the educational problem was first taken up. A year previously the feeling had been very strong at the annual meeting that an educational advance was called for along the line of providing for the children of Christians some means of mental improvement which should fit them for greater usefulness in the church and should look toward the formation of a native ministry. The failure of the Board at home to respond to the wishes of the Mission in this regard changed seriously the aspect of the whole matter and led to a widespread feeling that no advance of any sort was possible. To continue the present unsatisfactory system was felt to be a waste of money and of valuable missionary time. The first decision made was an endorsement of the policy of holding schools of a few weeks' duration where normal instruction may be given to primary school-teachers, and a recommendation that each station organize such classes. Following this the Mission took action distinctly approving the establishment of primary schools in connection with and supported by individual churches, such schools to be for the children of Christians, taught only by Christians, and conveying largely Christian instruction. In due sequence a motion was passed to suspend for the present year the plan of establishing schools of academical training. Much rejoicing was felt when, after practically three days' discussion. this forward step had been taken—rejoicing most of all that by it two experienced missionaries were freed for evangelistic work in the north—and rejoicing hardly less that it clearly defined an educational policy which threw the burden equally upon the churches and precluded any return to the thought of giving instruction for mere learning's sake.

This difficulty having been thus settled, the Mission turned its attention to a problem even more important, that of Bible translation. The slow progress hitherto made by the Board of Official Translators was the occasion of generally expressed dissatisfaction, as it has so often been before. It was felt, however, that no fault attached to any individual translator, but that all hindrances arose from the system under which the work is being done. Almost at the very outset the question of the amount of time spent in translation work was dealt with and action taken urging the Permanent Executive Bible Committee to request each mission having members on the Board of Translators as far as possible to release them from other work and to appoint them to give their main time and strength to this work. The abuse against which most feeling was aroused was that of representation thro the same member on both the Board and the Committee, and on this point the unanimity

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of the Mission was expressed by a rising vote of all its workers, whether possessing the voting power or not. The resolution thus endorsed was a strong one and indicates what the mission believe the radical defect of our present system of Bible translation. There was perceptible during the discussion a strong desire that the translation of the Scriptures might be carried to completion at the hands of those who have undertaken it in concert; but nevertheless the feeling was prevalent that the mission could not long adhere to its agreement under existing conditions.

The statistical report aroused interest by the presentation of the following, among other figures:—

Meeting-places	101.
Communicants	982.
Catechumens	2344.
Added by confession (11 months)	347.
Sabbath-schools	18.
Sabbath-school scholars ...	1139.
Church buildings	38.
Separate school buildings	7.
Students in special Bible training	101.
Boys in boarding-schools	35.
Girls „ „ ...	38.
Day schools	15.
Boys in day schools ...	141.
Girls „ „	25.
Christian pupils in schools	33.
United during eleven months	16.
Total native contributions	$971.12.

The report of the apportionment committee, all-absorbing in interest to those whose fate hangs upon it, advised and was adopted with a number of changes in assignment of work. Mr. and Mrs. Baird were transferred to Pyeng Yang station, to aid in organizing that needy field. Mr Miller was assigned chiefly to country work in Whang hai do. Miss Wambold was removed from the girls' school and directed to work among women in connection with the West Gate church. Dr. Whiting was released from medical work in Seoul and instructed to devote her main energy to country evangelizing work among women. Mr. Swallen was directed to take a protracted tour thro hitherto unvisited portions of Ham Kyeng in company with some member of Seoul station, in order to ascertain the advisability of opening a new station there. But one duty was assigned Miss Best, that of acquiring the Korean language, and the same was prescribed for the expected recruits of the year, Mr.

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Hunt at Pyeng Yang, Mr. and Mrs. Ross and Dr. and Mrs. Johnston at Fusan, and Miss Shields, Miss Dr. Field, Miss Dr. Fish, and "Miss Fish's friend" at Seoul.

It was with a very wearied feeling indeed that the Mission adjourned at dusk on September 9th, but with a feeling that God had been with us marvelously and had guided us into unexpected and wonderful things.

C. C. VINTON.

EXTRACTS FROM SEVERAL REPORTS.

GIRLS' NIGHT SCHOOL AT FUSAN.—"After beginning the Bible school for the girls in the month of December and feeling very much the need of these girls to be able to read, I began teaching them the native character in March While this seemed to me a difficult undertaking, what with work already begun and from prejudice likely to arise from teaching *girls* to read, I have an interested flock of little girls. Enrollment, fifty-two with an average attendance of sixteen.

"The progress has been very fair indeed and I have been continually surprised that these poor, ignorant girls are capable of learning to read. In teaching them I have used the word method instead of the single letter method. The various Korean teachers about us informed me that I was making a great mistake in teaching this. They said further, that Koreans must learn *ka kyas* or they could not learn to read. Much to their surprise there is another way.

"We have this school on Thursday evening and in order that all may know the days, a red flag is hoisted at the hospital door. A white flag marks the Bible class day as well as the Sabbath day The bell rings just after dark and in a few minutes all are present ready for study, which often lasts until ten o' clock. The school has opened the way to so many homes and we always have one or two mothers present."—Mrs. C. H. Irwin.

TRACT DISTRIBUTION BY SCHOOL BOYS.—"Almost entirely thro the aid of the school boys, between 5,000 and 10,000 tracts

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were distributed to the soldiers and policemen in Seoul. The leaflets were supplied by Dr. Underwood. He says that twice during one of his trips north, he heard soldiers speak of his tracts as good books, saying they had read them in Seoul."—REV. F. S. Miller.

WORK IN THE CAPITAL OF HAM KYENG.—"Returning from the last annual meeting I started at once on a trip to the north. I spent some time it Ham-heung, but met none who manifested any interest in what we had to give him. Tho remaining a fortnight in that large city, the only work I could do was done upon the street.

"In April I went again to the north, spending most of the time in Ham-heung. Our visit this time was quite unlike the one made five months previous. Then we saw but few, now we were almost worn out trying to give the gospel to those who came in. I met here high and low, rich and poor, scholars and coolies from far and near. To all alike was the gospel a new story."— REV. W. L. SWALLEN.

"Ham-heung is a large city of about 40,000 people and is situated in the midst of a large and thickly settled plain. We counted a hundred villages in sight from one point upon the city wall. It is the largest city in the province and the political center.

"The character of these northern people is known throughout the land as the best in Korea." REV. W. L. SWALLEN.

"In six days at the semi-annual fair at Tai-ku, two hours a day, I sold 700 volumes."—REV. JAMES E. ADAMS.

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EDITORIAL DEPARTMENT.

THE NEW PORTS.

MR. Mörsel furnishes this month, at our request, an article on Chinampo and Mokpo—the two places that are to be opened to foreign trade on October first. Our study of the two places leads us to conclusions different, in some respects, from those reached by Mr. Mörsel. We place both before our readers as so much information on this interesting subject.

The Ta-tong river is one of the most important and picturesque in Korea. It drains the whole southern and southeastern part of the rich province of Ping-an. On its banks, sixty-seven miles from the sea, is situated the city of Pyeng-yang, than which there is probably no other place in the country that has more legend, romance and history connected with it. Towns and villages are found on the banks of the river. The scenery is beautiful and in some places, even grand. Posan 1,200 feet high, is a landmark of great picturesqueness and Mt. Peony to the north of Pyeng-yang, became famous in the late war, as it commanded the key to the city. The current is swift and there is great rise and fall of tides. The tides come up as far as Pyeng-yang. As a natural consequence the bottom of the river in many places is in a constant state of transition.

The Ta-tong inlet is much indented with irregular bays and openings, which at low tide become mud-flats. Chinampo, the place to be opened to trade, is twenty miles from the mouth of the inlet and on the north side. The town lies on the south east side of a hill on a gentle slope, on an arm of the bay. To the north and west of the village are low hills culminating in Yun-tai pon, 300 feet high. The foreign settlement will no doubt be located here. The native village at present has some 150 houses, or a population of less than 1000.

The extensive mud-flats of Chinampo prejudice the traveller against this place. In front of the village are two small islands, well wooded, lying north and south. From the southern end of the lower island to the projection of the mainland on the west, there is a distance of perhaps half a mile. Here a large mud-flat is exposed at low tide and we are informed that this will constitute the foreshore. Between these two places and

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off this mud-flat we are told is the best anchorage, large enough to accommodate half a dozen vessels or more. The depth varies from fifty to one hundred feet; the bottom being mud provides good holding-ground. The native town, as Mr. Mörsel states, is half a mile or possibly more, from this anchorage. This mud-flat, or foreshore, will no doubt be reclaimed or modified, as is the case at Chemulpo now.

There were only two other places seriously mentioned in connection with Chinampo, as ports. One is Chul-do, advocated by Mr. Mörsel, and the other Kichimpo. Chul-do is thirteen miles above Chinampo and Kichimpo is five miles above Chul-do. Chul-do is at the junction of the Chai-riong with the Ta-tong, and would seem to be admirably located for the trade that comes from the Whang-hai province. What is known as Chul-do Point is an island three miles long by one and a half broad. There is, however, so we are told, no suitable landing place near deep water and no site for the foreign settlement. Waiampo, one and a half miles west of Chul-do, commands the trade of the two rivers, has enough water close inshore, easy access and no mud-flats. But there is no room for the foreign settlement, as high hills are back of the native village. The very strong tides here are also against this place. Waiampo is on the south side of the river and on account of the severity of the winters this objection would necessarily have some force, tho it should not be conclusive.

At Kichimpo, we are informed, there are shoals and rocks which would make the harbor not only unsatisfactory, but almost impracticable. The tides likewise are very strong here. On the land side, however, Kichimpo is probably the best of the places mentioned for a foreign settlement. Another objection to Kichimpo, and to our mind a valid one, is that much of the trade comes from Whang-hai province. Boats can reach Chul-do and float down to Chinampo on one tide, while, if Kichimpo were the port, they would have to wait for the turn of the tide. This would necessarily mean much loss of time and money.

We doubt not, taking all things into consideration, Chinampo, while far from an ideal port, was the best place available. Being close to the sea, it can be entered at all times, and there is also easy access to Chinese and Japanese ports. The anchorage is small, but vessels can go out and lie in mid-channel if necessary. The mud-flats will be reclaimed in large part as trade increases. We doubt not a railroad will, sooner or later, connect Chinampo with Pyeng-yang. For this purpose

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the level of the country is more favorable than it is between either of the other places mentioned.

We next come to consider Mokpo. There seems to be less interest, for some reason or other, attached to the opening of this port than to the one in the north. We never had the opportunity of visiting Mokpo and what we have to say is not based on personal observation, but upon such study as we were able to give to the subject.

Mokpo is situated in the southwestern part of the province of Chulla, sometimes called the "Granary of Korea." It is seven miles from the mouth of the Yong san river the main stream of the province. This river starts in the magistracy of Po-sung, in the southeastern part of the province, flows in a northwesterly direction and then southwest into the sea. Its length is about ninety miles. It drains a fertile country throughout its whole course. H. B. M.'s S. *Flying Fish* found fifty feet of water ten miles above Mokpo.

The mouth of the river, or bay, is three and a half miles wide. There are two large islands here making two entrances to the place. The southern and large entrance is about 600 yards wide. It is safe and can be passed thro at all times. The harbor here is large and can accommodate from thirty to forty vessels of large tonnage. The bottom being of mud and sand, does not give the best holding-ground. The current at ebb averages four to five miles an hour, and nearly six at spring tide. The current at the narrow entrance is very swift, having been known to reach nine miles an hour, so that steamers have found it difficult to make much headway against it. Mr. Mörsel is quite right in pointing out the difficulty connected with the strong current and poor holding-ground here The islands at the mouth afford a shelter and act as a breakwater and go far to redeem the place. We infer from these conditions that instead of lack of water, Mokpo has a superabundance.

The village of Mokpo has a population of 250. It is located on the southeast extremity of the promontory. The village will have to make way for the foreign concession which of necessity will be on the promontory and on the lower slopes to the north and west. The fisherman's hut must give way to the advance of trade; the Korean, as everywhere else, even in his own land, will be asked to take a rear seat, unless he gets up more energy than he has thus far displayed. There are, we are informed, two natural jetties of rock and these are now used as jetties. One is only about 200 yards from the steamer anchorage and the other perhaps twice that distance. These jet-

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ties are quite small, and will have to be enlarged, as only ten or a dozen boats can work there now.

The prospects for a port seem to be fair. There is at present little or no trade worth mentioning at Mokpo, but when opened it will tap nearly the whole of the rich province of Chulla. The southeastern part will no doubt find Fusan more convenient and will continue to trade there. The main cereals in Chulla are rice, beans and barley. Some of the finest rice, equal to the best raised in Japan and much sought for there, grows in the Naju and neighboring districts. White ginseng, the best found in Korea, is that found in the district of Tongpok. The waters of the province furnish an inexhaustible supply of fish, shell-fish and sharks fins. Enormous quantities of edible seaweed, so extensively used by Koreans and Japanese as an article of food, are found here. Quelpart and Chindo, two islands on the south and southwest, furnish the best qualities.

Native manufactures, here as everywhere else in Korea, are limited. Cotton piece-goods, silks, paper, grass-cloth and bamboo ware. Of the latter, the greater quantity comes from Tam-yang, a district near the center of the province. Bamboo is used in the manufacture of screens, mats, fans, baskets and other articles. The Korean hat, that emblem of manhood, while theoretically made of horse hair, frequently if not always, receives its first layer of bamboo raised in Chulla-do. Salt, in large quantities, is manufactured on the mud-flats along the mainland and around the islands, especially in Pigumdo and neighboring islands. The people of Chulla and Kyeng-sang provinces are supplied from here, and some salt, we doubt not, finds its way into the other provinces.

The last question raised by Mr. Mörsel, is an interesting one and may properly come into this discussion. Mokpo will no doubt take in the trade of Chulla province. The trade in rice and beans will affect Chemulpo most, but Fusan in these two articles, as well as in others, will probably be affected more than Chemulpo.

We believe, if the Korean Customs remain under the present admirable and businesslike management, the opening of these new ports will give an impetus and a stimulus to commerce and assist in the developement of the country.

The New American Minister. On the 13th inst. Dr. H. N. Allen became Minister Resident and Consul-General for the United States to Korea. He took the oath of office on July 26th, but did not take over the duties of his office until the date

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above mentioned. On this day the retiring minister, the Hon. J. M. B. Sill, had his last audience with the King, and at the same time presented his successor who, however, needed no introduction to the court to which he is accredited.

We heartily felicitate our old friend and fellow townsman, Dr. Allen, and congratulate ourselves on having as our minister one who, by common consent, has for years been recognized as the best authority on things Korean in general, in the country. With the change of administration at Washington a change was expected here. We thoroughly approve of the selection of President McKinley. Nearly thirteen years ago, when we first came to Korea, Dr. Allen gave us a hearty welcome to his home. He was ready to take us in and we to be captured. We have lived side by side, and in all these years it has been our privilege to rejoice in his success, first, in his profession—medicine—and later in political life, until now he has reached the top. We welcome you, Minister Allen. Pardon us if "Doctor" comes easier and oftener than the dignified "Honorable."

Horace Newton Allen was born in Delaware, Ohio, 1858. He spent his boyhood in his native town, entered Ohio Wesleyan University in 1877, and graduated in 1881. He was among the college honor men. We venture the opinion that his greatest triumph at college was the winning of the affections of one of his classmates, who has ever since been his constant support and to whom more than to any other one person, we doubt not, he is ready to attribute his remarkable success. They were married May 17th, 1883. Mr. Allen first studied medicine at Columbus a year after his graduation, and a year at the Miami Medical College in Cincinnati from which he took his diploma.

In the spring of 1883, Dr. and Mrs. Allen were appointed by the Board of Foreign Missions of the Presbyterian Church missionaries to China and for a year they were in Nanking and Shanghai. In the summer of 1884, Dr. Allen, of his own accord and at his own expense, visited Korea. The United States Minister, Gen. Foote, welcomed him and offered to appoint him physician to the legation. Dr. Allen decided to accept the advice proffered by a friend and "go to Korea and grow up with the country." We submit in parenthesis the country has not "grown" as fast as he has.

Dr. Allen, wife and infant son arrived in Korea in October 1884, the appointment having been made by his Board in New York. A Korean house was "made over" into a home and the Doctor at once set about the practice of his profession. The autumn passed by rapidly. December came and with it

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the memorable *emeute*, when Prince Min Yong Ik, a cousin of the late Queen, was so badly wounded. Dr. Allen was immediately called to attend him and he saved the Prince's life. His reputation was made at once. The King and Queen knew of it. The Royal Hospital was the immediate outcome of this wonderful success of our pioneer missionary. It was opened April, 1885. Force of character, close application to his profession, clear judgment, and what we call a good, broad swing of doing things, enabled Dr. Allen to maintain the high reputation he won in his treatment of Prince Min. Hundreds and thousands were treated at the new hospital, and its permanence was at once established. After awhile, we do not know just when, the king became indisposed, and determined to avail himself of the skill of the new doctor, and the result was Dr. Allen became court physician, and from that day to this he has maintained a commanding influence in the royal palace.

In 1887, when the first embassy was sent to the United States, Dr. Allen, by special request of the king, was made Foreign Secretary. The position was no sinecure, and the successful piloting of the embassy thro the shoals and quicksands of a new political sea, may safely be attributed to the tact and decision of the Foreign Secretary.

While in the United States, Dr. Allen published "*Korean Tales*," a delightful little book on Korean folk-lore. The first two chapters on the country and the royal palace are remarkable for the amount of reliable information they contain in so small compass—a veritable *multum in parvo*.

The Korean embassy was established in their comfortable quarters on Iowa Circle, in Washington, and the services of the Foreign Secretary were no longer required. Dr. Allen and his family again returned to Korea as missionaries under the Presbyterian Board, locating at Chemulpo. In the fall of this year, 1890, he was appointed Secretary of the legation in Seoul. He accepted the position, tho not until he had the full consent of his Board to do so—in fact he attended the royal hospital until a successor was appointed to the lamented D. J. W. Heron. Dr. Allen remained in this position until he returned to attend the World's Fair in Chicago, as Commissioner of Korea, leaving Seoul in January, 1893. The Korean exhibit was not very extensive, but it had a good place, was thoroughly representative, and attracted attention. The credit of this must, in no small measure, be attributed to the ability displayed by the commissioner.

After the return to the United States of the Hon. Augustine Heard in 1893, President Cleveland requested Dr. Allen to go to

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Seoul and take charge of the legation as *Chargé d' Affaires ad interim*. Notwithstanding the many demands on his time, he promptly returned to the post assigned him, arriving in Seoul the latter part of August. He had charge of the legation until April 1894, when Mr. Sill arrived.

The last three years in Korea were eventful. Mr. Sill was fortunate in having a Secretary so well acquainted with Korean affairs.

President McKinley appointed H. N Allen, Minister Resident and Consul-General for Korea, July 15 h; the Senate confirmed the appointment a few days later; the credentials arrived on the 11th inst. and on the 13th he assumed full responsibility of his office. We wish him a long and successful administration.

The Opening of Mission Work in Pyeng-yang.—The wonderful, and to all appearances very successful, Christian work now in progress in the city of Pyeng-yang, and in the Peaceful Province—Ping-an,—is attracting general and grateful recognition. Mrs. Bishop pronounced it the best missionary work she had seen anywhere in all her extensive travels. She was so deeply impressed with the results already accomplished and with the prospects, that she wrote an earnest plea to the Presbyterian Board of Foreign Missions in New York, calling for immediate help in this field. The Rev. H. Loomis, agent of the American Bible Society for Japan and Korea, in the April number of *The Chinese Recorder*, has a readable article on "Mission work in Pyeng-yang." The title, however, is somewhat misleading, and possibly, "Presbyterian mission work in Pyeng-yang" would be better. The Rev. D. L. Gifford, since his return last fall to the United States, has come out in a small tract on "A Forward movement in Korea." Mr. Gifford is a careful writer and gives as full and correct an account of the Christian work in Pyeng-yang as his space permits.

Our present object is to correct a few statements made by Mr. Loomis, as well as to give a brief account of the opening of Christian work in the great northern province. Mr. Loomis says—

> Up to the year 1890 only two short visits had been made to Pyeng-yang by any of the Protestant missionaries. A few books had been distributed, but no converts had been made.

The first statement is not sustained by the facts. The Rev. H. G. Appenzeller was the first of the missionaries to visit Pyeng yang. This was in April 1887, or two years after his arrival in the country. In the fall of the same year the Rev. H. G. Un-

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derwood visited the city and went as for north as We-ju—at one time one of the most important commercial cities in the country.

These men were drawn to the work by the reports—generally exaggerated—telling them of work being done and of "believers waiting to be baptized." The British and Foreign Bible Society entered Korea from the north. We may say in passing that the wonderful work in that almost ideal mission region of Chang-ryang was first begun and for some time carried on by colporteurs of this Society.

In the spring of 1888 these two brethren began a somewhat pretentious evangelistic trip together, planning to take in the whole north of the peninsula, from the Chinese frontier on the west to Ham-heung and Wonsan on the east. At Pyeng-yang, where they spent several days, they were led to discontinue their journey because of instructions received from the United States Minister in Seoul. In March 1889, Mr. Underwood again set his face northward. This time he was accompanied by his bride, and to Mrs. Underwood belongs the honor of being the first foreign woman to visit not only Pyeng-yang, but Kang-gé in the far north, and to sail down the Yalu to We-ju. In October of this same year, Mr Appenzeller went again to Pyeng-yang and to the Chinese border as well. In both places he met, instructed and baptized several Koreans. This makes five visits to Pyeng-yang in the period mentioned.

Mr. Loomis, therefore, is in error when he says that "up to the year 1890, only two short visits to Pyeng-yang had been made by any of the Protestant missionaries" As to the "converts made," we do not have the number Mr. Underwood received and baptized, but we know we received enough to nullify the statement of Mr. Loomis. While perhaps we cannot say of those then enrolled "the great part remain unto this present," we know of some who have not "fallen asleep."

In September 1890, the Rev. S A Moffett of the Presbyterian Mission, the Rev. H. B. Hulbert of the Government School and the writer went together to Pyeng-yang. The latter left his companions here and continued his journey to the Yalu, then across the country to Ham-heung and Wonsan. On this trip it was our duty to undo, as we suppose is the experience of most of our fellow-workers, some of the work of the last trip. We had to suspend the helper we placed over the work in the city. On Sunday we conducted two public services, held in the house of one of the baptized members. "In the morning," we quote from our journal, "there were fifteen in the little room and some

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standing outside." "In the evening eight were in the room and several outside." We thus particularize in order to correct Mr. Loomis in his account of the work done in Pyeng-yang up to September 1890. This was the beginning of the great work of which we hope to give more in a subsequent issue.

The Hon. C. Waeber. This distinguished diplomat left Seoul on the 15th inst. for Russia. After a short furlough he will proceed with his family to Mexico to which country he was appointed Minister some time ago. Mr. Waeber is well known not only in Korea but throughout the Far East as an able diplomat and courteous gentleman. He came to Korea when Russia made her treaty, selected the splendid compound on which he erected the spacious buildings in which the King of Korea found shelter for a little more than a year. He was a most zealous guardian of Russian interests and the vantage ground Russia has now in this country is due to the consummate ability with which Mr. Waeber managed the affairs entrusted to him by his government. While he was the host of the King, from Feb. 11th, 1896 to Feb. 20th, 1897, the strain on him must have been very great, but he gave the closest attention to even the smallest details.

Mr. Waeber read, some years since, a paper on the "Climate of Korea" before the Seoul community which embodied the results of several years of observation as a meteriologist and is of permanent value. He has also published maps of China, the northern part only. He was at work on a map of Korea, but we are not informed whether it is finished or not.

Mrs. Waeber who went to Russia last spring, is a woman of varied and brilliant accomplishments, and the years she was hostess of the Russian Legation were marked by great hospitality and cordiality. Mr. and Mrs. Waeber were very popular with all classes and they will be greatly missed here. Our best wishes for their future success.

English Policy in Korea.—The reply of Mr. Curzon, Under Foreign Secretary for Foreign Affairs, in answer to questions in reference to England's attitude towards Korea, gives general satisfaction, seemingly, to the papers in the Far East. The independence of Korea, he said, was of international interest, tho as a matter of history she has leaned upon China for centuries and is now supported "by virtue of a sort of common agreement" by Russia and Japan.

The right hon. baronet seemed to think that Korea had been abandoned to her fate, and that she was to be left to share the fate of Northern

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China, but I must say I do not agree with his account of the incidents. British interests in Korea are, of course, not identical in character or in moment with the interests of the other Powers I have mentioned. We have not a contiguous frontier, as have Russia and China, and in the second place, we do not gaze at her across the seas, as does Japan. We have, of course, commercial interests in Korea—interests which I should be the last to minimise, but interests not assessable at a high figure. Our interests in Korea are commercial, and first, to see that the independence of Korea is maintained, and that it is not territorially or administratively absorbed into the Empire of Russia; secondly, that Korean territory and Korean harbors are not made the base of schemes for territorial aggrandizement, so as to disturb the balance in the Far East and give to one Power a maritime supremacy in the Eastern Seas. Commercial expansion is a thing which we must expect and which we must endeavor with the means at our disposal to meet, but any such attempts as I have been describing by one Power would find us ready to protect our own interests there.

The policy herein outlined is a most important one as far as the future of this country is concerned. If Korea were 'abandoned to her fate' it is comparatively easy to imagine what that fate would be if the present trend of affairs be taken as a criterion. It is also worthy of note that the independence of Korea is regarded as of international interest and that it must be miantained. This is a good time to give every encouragement to those Korean patriots who are working for this end. We notice one exchange thinks the "statement [of Mr. Curzon] will doubtless give immense satisfaction in military and naval circles in Japan, for with an assurance of this nature the suggested formal alliance of the two island empires, which has recently been so much discussed in Japan, is superfluous."

In the July issue of THE REPOSITORY we referred, under the heading "Unnecessay Anxiety," to some remarks made by *The Japan Times* and *The Kobe Chronicle* on affairs in Korea. Both these journals in excellent spirit note our comments. The former journal thinks it would be "a mere waste of time to prove what is incidentally and impliedly admitted by themselves;" says we are "sensitive," and tells us if we are "desirous of refreshing our memory" we can do so "without going to the trouble of applying to us across the sea." We said what we had to say and now dismiss the subject.

The Kobe Chronicle has nothing more to say about the point on which we ventured to differ with it—namely the exercises connected with the laying of the corner-stone of Independence Arch—and the comments on the same by the special correspondent to *The Times*. The editor, however, takes up the other point of our note and says:—

Now we must say that the impression we have derived from its pages during the past two years, taken in conjunction with the statements of Japann-

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ese correspondents, has been that missionaries have ranged themselves on the side of Russia as against Japan.....But if *The Repository*, speaking on behalf of the missionaries, denies that they have actively aided Russian schemes we are quite willing to accept the disclaimer."

This is frank. If we wrote anything that would warrant the "impression" that "the missionaries have ranged themselves on the side of Russia as against Japan," or the reverse, if you please, it is because we lack that perspicuity so desirable in editors and which we admire so much in others. Our aim is to state matters clearly, forcibly, impartially. If we fail it is not for lack of good intention on our part.

OFFICIAL GAZETTE.

(Compiled from *The Independent*).

August 19th. *Edict*:—We have been blessed by Merciful Heaven and We have been guided by the royal spirit of Our illustrious ancestors in directing state affairs. But when we reflect upon Ourselves, We realize that we are not worthy of being trusted with so great a duty as to rule the country of Our royal ancestors. This thought causes Us constant worry and discomfort. However, thro Heaven's bountiful blessing, Our country has been peaceful and many auspicious omens have manifested themselves during Our reign. We, instead of doing Our duty more diligently under the auspicious circumstances, have become negligent in the duties which We owe to the nation, resulting in a general confusion and perversion throughout the country. At last a most irreparable calmity has visited the Royal family, which event We cannot bear to speak of again. It is solely due to Our unpopularity that such a horrible event happened.

After that event the traitors had their own way in the management of the state affairs. They destroyed the old customs of the country and abolished the formalities of ceremonies and sacrifices. But fortunately We have re-established some of the ancient customs and made some recoveries in those matters relating to the welfare of the country. We have cultivated the friendship of a neighboring Power and regained Our independent rights. In looking over the old history, We find that during the Chu dynasty the country became more prosperous after the reign of Emperors Sung and Kang; during the Han dynasty the country was regenerated after the reign of the Emperors Mun and Kyeng. Therefore We informed Heaven, Earth, and the royal spirits of Our ancestors, on the 16th day of this month, that We are going to reform Our country in the same manner as was done during the Chu and Han dynasties. We have changed the name of the current year to the first year of "Kwangmu" and We have asked the help and guidance of Heaven and the ancestral spirits. In order to be like Our royal ancestors We hereby issue this new decree to show that We are anxious to imitate the deeds of Our forefathers. Let this decree be known far and near.

(1) We have amply gratified the desires of Our officials by paying them sufficient salaries. They must respond to Our kindness by being loyal to Us and just to the people. They must not take bribes, squeeze public money

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or rob helpless citizens. From the 16th day of this month if any official of the Government violates these rules he will not escape lawful punishment. (2) The War Office must grant substantial relief to the families of meritorious soldiers who rendered valuable services during the riots and disturbances in the interior. (3) The provincial officials are allowed to report the names of the dutiful sons and pure minded men in their districts to the Departments and the Departments must give them offices in the Government. (4) It is the law of generations that murderers must be made to confess their crime. Therefore, hereafter, all murderers must make confession before being executed. (5) To reduce the sentences of those prisoners whose offenses are other than conspiracy, robbery, murder and immorality. (6) To relieve the widows and orphans in the interior. (7) To rebuild temples and shrines throughout the country, by the local officials. (8) To repair roads and bridges.

Alas, while we endeavor to do Our best in the accomplishment of the matters numerated above We depend largely upon the assistance of Our officials. We hereby order every civil and military official in the Government to offer his most hearty cooperation, so that We may deserve the blessings from above and We will be able to purify the world. Let this be made known to all.

LITERARY DEPARTMENT.

The Kukmin Sohak Tokpon.—For some time past the Educational Department has been publishing books for the use of the government schools which are well adapted to take the place of the time-honored antiquities which have constituted the old curriculum. A good example of these works is the *Kukmin Sohak Tokpon*, or "First lessons of the Little Learning for Country and People." It is in the usual small folio style of Korean books printed on Korean paper and bound in the neat yellow covers and red cord, which make most Korean books an *edition de luxe.* It has seventy-one leaves or 142 pages and contains forty-one chapters. It is written in the mixed script, *i.e.* Chinese and önmun together, as a general thing the root of the word being in Chinese and the grammatical inflexions in önmun, tho this rule is not rigidly adhered to, the önmun often being substituted for the Chinese. It has no preface, but its title-page bears in addition to the whole title the *imprimatur* of "The Bindery Bureau, Department of Education," and the date "Autumn 504th year of Great Chosön, (1896).

Its contents may be gathered from the following titles,—the first five chapters are respectively: The land of Great Chosön; The extension of learning; Hanyang (the Capital); Our home; and The story of His Majesty Séjong. This will give an idea of the diversified character of the subjects treated which may be farther inferred from the fact that Time, The Treaty Powers, London, Wind, Beehives, History of Eulchi Mundok, Garfield and the Independence of America, all form the subject of chapters.

The treatment of these subjects is such as is calculated to convey information deemed desirable for the people to know. The following is a translation of the chapter on The Treaty Powers.

"His Majesty the king having exchanged treaties with the various Sovereigns and Presidents of foreign countries for the purpose of commerce,

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they are known as our Treaty Powers. Diplomatic representatives are therefore sent to these nations to have charge of such affairs as may arise while consular officials are located at the various ports of entry for trade to oversee the commercial affairs betwen the two nations. There are at present eight nations having treaties with us. In the 485th year of the dynasty (1878) His Majesty made the first treaty of amity and commerce with Japan, after which other nations came seeking treaties until the number is now eight. These Treaty Powers are: in the Orient—Japan; in Europe, England, France, Germany, Russia, Austria and Italy, six nations; and in America—the United States. We have made our treaties with these Powers as an independent nation. As for China, in the 245th year of the dynasty she by her superior power reduced us to a shameful position by the treaty of Nam han and for several centuries this stain could not be cleansed. But at this present time this ancient treaty has been abolished and we are no longer classed by it, this reflecting great glory on our king as the most brilliant among the monarchs. It is said in foreign countries that we are small, therefore weak and poor. But weakness and poverty are not determined by the largeness or smallness of a country. In Europe the largest country territorially is Russia and the smallest is England, but the latter conquered India and made it her colony. France and Germany with all their colonial possessions are also not as large territorially as Russia and yet these European nations are equally rich and powerful. Thus teaching us that strength and poverty are not determined alone by size but by the civilization, loyalty and patriotism of the people or their lack of these things. And if we become loyal, patriotic and united we shall be as other nations.

„Among the Treaty powers England is a kingdom, Germany, Russia, Austria, Italy and Japan are empires; the United States and France are republics. And tho the titles of emperor, king and president are different yet in power, privilege and station no classification exists among them.

ON DIT:

That it has stopped raining.

That cabinet ministers are still "resigning."

That the royal palace is still being enlarged.

That a good hotel in Seoul is badly needed.

That tourists visiting Korea are charmed with the country.

That honesty among some native officials seems a rare article.

That the Bear has captured Deer [Island] at Fusan.

That he will probably like the taste and paw for more venison later on.

That Pai Chai had over a hundred pupils in attendance on opening day.

That the friends who were away on the summer vacation are back again.

That those who remained in Seoul are glad to see them back.

That a wave of sickness struck the capital the beginning of this month.

That Young Korea is studying the meaning of the word "non-commissioned officers."

That big yarns are told in our neighboring countries about the dreariness, and desolateness of Korea.

That a subscription to THE REPOSITORY will go far to remedy such erroneous ideas.

That there is still room on the subscription list for more names. [This is

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strictly correct. Ed. *K. R.*]

That the question has been raised whether the Korean soldier sings by note or by the ear.

That he probably does neither--he "hollers."

That the Royal Inspector is like unto the plagues of Eygpt—ubiquitous, iniquitous, unbearable.

That the Royal household is persistent in its intention to collect twenty per cent of the gross receipts of the merchants.

That in all probability the average merchant will have no "gross receipts" from which to collect.

NOTES AND COMMENTS.

The Hon. F. Krien was elected President of the "Cercle Diplomatique et Consulaire" in place of the Hon. C. Waeber.

Dr. E. D. Follwell, physician in charge of Hall Memorial Hospital Pyeng-yang, reports that he treated over 1,600 patients during the summer.

M Kato, H I. J. M. Minister is now the doyen of our diplomatic body. Mr. Kato is an experienced officer and linguist, able to speak four languages in addition to his mother tongue.

We quite sympathise with our morning contemporay in its desire to have the commands to the army given in Korean and not in the Russian language. It has always seemed very strange to us that any other than the native tongue was allowed to be used. We know well that "reform" is not popular these days, there is too much of a scramble just now for the "good old days," but "we hope the authorities who have the power to change such matters will see it in the same light as we do."

This month has been a busy month in Seoul in social circles. Two new ministers had to be welcomed and the departure of Messrs. Sill and Waeber and their families called forth a round of dinners, receptions, picnics and lawn parties that attest the high esteem in which they are held by the community. The American residents gave Minister Sill and his family a picnic party on the 13th inst. in the "Lily Valley", a beautiful place for such purposes, and Mr. Sill made one of those scholarly and classical addresses on friendship of which he has proved himself a master and which deeply touched the hearts of his hearers.

Our young Diomed, the editor of *the Independent*, fears neither gods no Korean *poong suk*—custom. In his public addresses he pitches into the first evil or abuse that presents itself. On Founder's Day he spoke on the evils of slavery. One of the auditors was much impressed, went home and liberated thirty-two persons who were in bondage to him At the mass-meeting of the Christians on the king's birth-day, seeing a few women present, he made a splendid plea for woman and the necessity of honoring her. It was the first public utterance on this subject we remember hearing.

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A few days since we heard a young Korean, standing before an audience, urge the necessity of female education, giving as his reason, first, that she might be a companion to her husband and second, that she may be able to educate her children. We are moving forward.

Our Lord High Treasurer is proving his ability to checkmate even the slippery native official. As a result he has amassed enough money to pay off 2,000,000 yen still due on the Japanese loan. It would be interesting to find out from Dr. Brown the amount of substantial support and encouragement he has received, from officials high and low, in his efforts to pay off an honest debt. The ability to pay off a $3,000,000 debt in less than twenty months, to build a new palace, to prepare a tomb for a dead Queen, to make extensive improvements in the streets, and run the government so that everything and everybody is paid up to date, indicates that Korea cannot be the "miserable country" she has been represented for the last decade or more to be. A good watch dog in the Royal Household Department might help matters even more.

On the death of Hon. Soh Kwang Pom *The Independent* says editorially:—

"The late Hon. Soh Kwang Pom was born in 1858 in the Governor's official residence of Pyengan province, at Pyengyang, while his parents were living with his grandfather who was then Governor of that province.

"From his boyhood Mr. Soh Kwang Pom made himself well known throughout the literary circle in the country for his smart verses and thoughtful essays in Chinese, and after he became a young man of twenty he was considered one of the best penmen and draftsmen at that time. He passed the necessary examinations before the civil service board and was soon made Assistant Royal Librarian, which position was considered then as a great honor for a young official. He was fond of reading and he sent to China for various modern books for his own library. Among the new books, he found universal history and books on travel thro Europe and America of especial interest.

"Mr. Soh and a few others quietly organized a party among their young friends for the purpose of studying the history, customs and geography of the Western countries and the name of *Kaiwha*, or Party, was coined in the Korean language. During the year 1880 these pioneers of Western education secretly went to Japan with the permission of His Majesty and took with them some twenty young men to study the outside world.

"Mr. Soh was sent to America as Secretary to the first Korean Embassy in 1883. He visited the different parts of the United States and on their way home they were allowed by the American Government to be passengers on U. S. S. *Trenton*. They returned by way of Europe, visiting Egypt, France, Italy, and China. The trip round the world and the knowledge he obtained during his stay in America made Mr. Soh more anxious than ever for the introduction of reforms in his own country. But unfortunately the Government was getting more and more under Chinese influence on account of an opportunity which was afforded to China thro the family quarrels among the members of the Korean royal household. The liberal leaders became desperate as the Chinese influence defeated every semblance of reform that was suggested by them. The consequence of which resulted in the emeute of 1884, in which Mr. Soh was anh active, patriotic member.

"Mr. Soh like many of his compatriots became an exile from his native land. He immediately went to America where he remained for ten long

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years. The utterly rotten condition of Korea under the Chinese yoke brought about the uprising of the Tonghaks, followed by the war between Japan and China, which ought to have taken place in 1884. After the Chinese had been driven away from Korea, Mr. Soh was recalled by the Government. He was made Minister of Justice and subsequently transferred to the Educational Department.

"After the emeute of October 1895, his position in the Cabinet under Kim Hongjip's leadership was very trying and at times his life was in danger. He sought the mission to Washington for the sake of the recuperation of his broken health. He had been suffering with pneumonic trouble for a number of years. He left Seoul a year ago last January for America and he held the position of Envoy Extraordinary and Minister Plenipotentiary to the United States until August 1896, when he was succeeded by the present Minister Mr. Ye Pomchin."

ARRIVALS.

In Seoul, Sept. 4, Miss SUSAN A. DOTY from furlough to the United States.

At Chemulpo, Sept. 15, Mr. and Mrs. ROSPOPOFF Russian Vice-Consul in Seoul.

At Seoul, Sept. 16, Miss Dr. INGOLD to join the Southern Presbyterian Mission.

At Chemulpo, Sept. 9, Mr. JOLY, H. B. M. Vice-Consul, Mrs. JOLY and three children.

At Seoul, Sept. 9, A. DE SPEYER, Russian *Charge d' Affaires*, Madame DE SPEYER and child.

BIRTHS.

In Seoul, Sept. 8, the wife of Rev. Dr. C. F. REID, of a son.

In Pyeng-yang, Sept. 5, the wife of the Rev. W. A. NOBLE, of a daughter.

In Pyeng-yang, Sept. 14, the wife of Dr. J. HUNTER WELLS, of a son.

In Wonsan, Sept. 14, the wife of Dr. W. B. MCGILL, of a son.

DEATHS.

In Seoul, Sept. 6, Miss AGNES HALLIFAX, age eighteen years.

DEPARTURES.

From Seoul, Sept. 15, the Hon. C. Waeber for Russia.

From Seoul, Sept. 23, the Hon. J. M. B. Sill, Mrs. Sill, and Mrs. Graham for the United States.

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THE KOREAN REPOSITORY.

OCTOBER, 1897.

"THE COREAN GOVERNMENT."*

THE student of Korean history will accord this work a hearty welcome. Within the covers of this large quarto volume of 192 pages, Mr. Wilkinson, whose extensive and exact knowledge of the Chinese language, pre-eminently fitted him for this task, gives us an insight into the Korean Government to be found nowhere else. He has laid everything under contribution and has spared no pains to make it an authentic and faithful record of the events of the past three years. The book is divided into two parts. Part I. explains in a satisfactory and full manner the old system of government and the abuses under it. Part II. treats of the Reorganised Administration and in it we find a lucid presentation of the new system, the reformers proposed to put in place of the old. Mr. Wilkinson's style is clear, judicial and devoid of rhetoric. He is exceedingly careful in his statements and as one reads these pages, he feels that every assertion has been verified and may be received as a fact.

After reading this book one cannot but admire the ambitious spirit of the "reformers." They were seemingly thoroughly acquainted with the deficiencies, or rather abuses of the government, and like all true reforms their radical measures were in quite a few instances a backward rather than a forward step. That is to say, the law as recorded in the Dynastic Institutes, was originally a good one, but it had been abused and the spirit of the original statute was lost in the excrescences that were

* The Corean Government: Constitutional changes, July 1894 to October 1895. With an appendix on Subsequent Enactments to 30th June 1896. By W. H. Wilkinson, Late H. B. M.'s Acting Consul-General in Korea. Shanghai; Published at the Statistical Department of the Inspectorate General of Customs. pp. 192. Price $3.00.

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permitted to grow over it. We confess that out admiration for the attempts put forth by the men who inaugurated the reforms grew as we read the carefully digested enactments presented by Mr. Wilkinson. And this notwithstanding the fact that our author was never charged with being a violent admirer of the reformers.

The Korean Government, as everybody knows, was modelled largely on that of the Ming Emperors of China (1368—1643). It was patriarchal. The king's power was absolute both in theory and in practise. He was assisted in the administration of affairs by three high officers—the Prime Minister or Minister of the Center and the Senior and Junior or Ministers of the Right and Left respectively ."These three were known collectively as the *Sam Kong*, or Three Dukes." There were six administrative Boards —Civil Office, Revenue, Ceremonies, War, Punishments and Public Works. Each of the Boards was presided over by a President or *Panso*; a Vice President or *Champan* and these were aided by a number of lower officials After Korea had made treaties with foreign nations, two new departments were organised —the Home Office and the Foreign Office. The latter was briefly known as the *Oi-ä-mun*, tho the official title was the somewhat elaborate one of "Board for General Control of Diplomatic and Commercial matters."

From the beginning the Home Office tended to draw to itself all administrative power. It had for its President a Cabinet Minister, and one of its Vice-Presidents, in July 1894, on the eve of the changes about to be described, was the notorious Min Yeng Chyun. The latter is a cousin of the Queen, whose family name was Min and he was at that time the most powerful subject in the kingdom. His relatives held a number of lucrative and influential positions, both in the capital and in the provinces, of which they availed themselves to fleece the people. Some check on their rapacity was afforded by the existence of the Tai Won Kun, the king's actual father, who was understood to be opposed to the 'Queen's party,' as the Min clan were often described,

Mr. Wilkinson describes succinctly the nine classes into which officials in the eight provinces were divided. The five fortresses he says were "independent of the provincial government, tho not altogether of the Governor." These fortresses were Song-do, the capital under the last dynasty, Kang-wha, which was made a fortress in 1627 ; Kwang-ju, 1795; Su-won, 1793; and Chun-chun. Mr. Wilkinson might have added that all of these places were at one time or another like Song-do, seats of royal residence.

The provincial forces were military and naval. The "horse and foot" as the land forces were known had six grades; the naval, five. In 1598 after the expulsion of the Japanese invaders a new post, that of Lord High Admiral was created with head-quarters

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in the Kyeng-sang province but who was likewise charged with the defences of the Chul-la and Chung-chong provinces. He came later to be known by the title of "Generalissimo of the Three Provinces." "The appointment was considered one of the most lucrative in the kingdom, its possession for three years, as the Korean saying went, providing a fortune for as many generations."

Our author gives the new information that the navy "originally employed three classes of vessels, the great, the medium, and the galliass, with crews of eighty, sixty, and thirty men respectively. The names were subsequently changed to 'battle-ship,' 'guard-ship,' 'war-ship' with a number of other designations." Some five pages of vol. IV. of "Dynastic Institutes" are taken up with the particulars. The Korean navy for the past 200 years has consisted of a few useless junks and it is the same to-day.

The army and its composition, the appointment of officials with several interesting paragraphs on the civil service and military examinations of which we heard and saw so much in ante-bellum days; and various institutions more or less modern are mentioned and briefly described.

In the chapter "Abuses under the Old System" we have an able discussion of the grievances inveighed against. These Mr. Wilkinson considers under several classes, as social, fiscal, judicial and administrative. We can in the space allowed us perhaps not do better than limit ourselves to the first of these classes. Under social abuses the reformers dealt with the distinction between the patricians and plebeians; changes in dress, hats, robes, chairs and other insignia; slavery; mountebanks, butchers, couriers, priests and nuns; marriages, and graves. Six pages are devoted to the discussion of these several subjects. A careful and concise statement of the case under discussion is given first and then the relief proposed. Where can you find a clearer and more condensed account of the *yang-ban* than in the following:

> The present dynasty found Korean officialdom divided into two *pan*, or companies, that of the east and that of the west, the former comprising the civil and the latter the military officers of the realm. Since the policy of the new rulers was to discourage the military spirit and to conform more closely to the Chinese ideal of the subservience of arms to letters, the *sye-pan* or western company, fell into disrepute; indeed no intermarriage was permitted between its members and those of the eastern. As, however, the kingdom was still served by the military as well as civil officers, the expression *yang-ban* 'the two companies,' passed into the language as a convenient term for officials at large. Officers who had done the state good service were granted lands, the revenues from which would provide for their descendants thro a definite number of generations. A pension of this kind was known as *syei-rok* or hereditary emolument. Their descendants, thus enriched, acquired thereby the status of *yang-ban*, which began to be used as a courtesy title also for the

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sons and grandsons of Ministers of State; thence it was gradually extended to embrace all persons whose ancestors for three generations had held office.

A constant nepotism, fostered by the leading families, brought it about that in course of time appointments under the Crown were almost monopolised by the *yang-ban*, since only here and there a plebeian was to be found wealthy enough to bribe against them. At the same time, thro a perverted idea of the degradation of labor, all patricians were precluded, or considered themselves precluded, from engaging in commerce or in manual work other than husbandry. The *yang-ban*, in short were the drones of the community, for whose support the artisans and traders had to provide * * * * * A curious custom had grown up by which in title deeds to land sold by one of the aristocracy the name of the seller was either omitted or replaced by that of a bond-servant; in no Korean title deed is the name of the *buyer* ever inserted.

To meet the many and increasing evils of this system Resolution 3 was passed, abolishing thenceforward all class distinction. This was confirmed by the oath of the King, that 'men shall be employed for office without regard to origin. At the same time the self-imposed disabilities of the upper classes were removed by a Resolution (38) which allowed retired officials of whatever rank to engage in trade, while the slur on the profession of arms was taken away by the dogma (Res. 4) that equal honor attached to civil and to military service.

In this ample and satisfactory way every subject to which the reformers applied themselves is treated. A map of the twenty three provinces into which the country was divided is given. Three indices, two in English and one in Chinese, are given which enhance the value of the book.

In part II, "The Reorganised Administration," we notice the reformers changed and raised the titles of the royal family. As this is a subject of interest just now, we quote Mr. Wilkinson's comments in full.

The change indirectly raises the status of the Korean Royal Family to a level with that of China. *Oang* 王 usually rendered 'Prince,' is an older form of *Hoang* 皇 'Emperor,' tho it is not nowadays applied to the sovereign either of China or Japan. Its use in the above Memorial is Japanese rather than Chinese; for in written Japanese the word 'Imperial' is translated by *Tei* 帝, the word Ō, or, as the Koreans read it, *Oang*. *Oang*, then, is to be construed here as the adjective ('Royal') corresponding to the clumsy periphrasis for 'King' caused by the translators of the first British Treaty with China (1842). Thus *Oang-ho* equals 'Queen,' just as *Hoang-ho* equals 'Empress.' In applying the term *pi* 妃 as the designation of their Queen the Koreans of the past had admitted that she was of no higher rank than the Senior Concubine of the Chinese Emperor; by now styling her *ho* they place her on a level with the wife of that sovereign.

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EVANGELISTIC REPORT OF PYENG-YANG STATION.*

IN order that our work may be understood as a whole, I have taken it up under the following outlines:

City work.

Since beginning work in the city of Peyng-yang, it has ever been our aim, for which we have earnestly striven, to have all our work pervaded by a spirit of unity, and to gain this end we have worked upon the plan of having one central church, where all the Christians of the city and neighboring villages could gather once each Sunday in a general service. This service is held in the afternoon. Besides this general service, we have in the morning just as many Sunday-schools as the work demands and as we are able to look after. We have now five Sunday-schools Sunday morning.

Experience now for two years has taught us that the plan is admirable for the developement of a spirit of unity. No matter how many separate Sunday-schools we have, the one general service brings all our people together, and makes them feel they are one.

The main church this year has paid its own expenses and besides it pays the salary, eight dollars a month, of one man who does the work of a city evangelist and also makes trips into the surrounding country. Besides this the church pays two dollars a month toward the salary of a man who is at work on the Sun-an circuit. It has also given aid five times to smaller circuits in the country to help buy and erect buildings. I wish to say here the church does this without any aid from the missionaries. Of course we always put something into the collection, but not more than ten cents apiece and often not that.

Last winter our building again grew too small and this spring the question of enlargement was forced upon us. We could not make any further addition to the old building and we did not want to start a new church in another part of the city as this would tend to destroy our spirit of unity and just what to do was a problem to which we gave much thought. There

*Read at the annual meeting of the Presbyterian mission by the author.

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seemed only one way to solve the question and that was to separate the men and women, temporarily, until we were able to build a church large enough to accommodate them all. This solution was not satisfactory, but it was the best we could devise. In the spring I had bought a building with private funds expecting to tear it down for the timber and tiles it contained.

Soon after the trade was made the idea occurred to us to make this new building into a woman's church and thus gain enlarged quarters. Next Sunday the question was presented to our people and we asked them for enough money to alter the building and put it in shape so the women could use it for a church. We had an enthusiastic meeting and in less than twenty minutes eighty dollars were raised, which was afterwards increased to $97.65, and this was ample to alter the building giving a small balance toward a fund for the purchase of the entire building; and this the church people asked that they might be allowed to do in time.

Now each Sunday the women meet here and the men down at the old building. Our quarters are now sufficient for present needs. But we are looking forward with longing to the time when we can all meet together again in a church large enough to hold us. The woman's service is held thirty minutes earlier than the men's and this has enabled me to attend both services most every Sunday.

This spring our people read in the *Christian News* about funds being sent to India to relieve famine sufferers, so they came to me and asked if they could not also contribute something. I agreed to forward anything they might give me, but intentionally refrained from having anything to do with the matter for I was anxious to see just what they would do. As a result they contributed $49.80 which was forwarded.

At Christmas time $20.00 were contributed, half of which was used for an entertainment for the children, and the other half for the benefit of the prisoners in jail. We visited the two jails giving each prisoner a book and enough money to buy a Christmas dinner. This not only had an excellent effect on our people, but the next day the whole town was agog with the matter, and the general verdict seemed to be that the Christians had done a very commendable thing.

Of the five Sunday-schools, one has been in charge of Dr. Wells, one in charge of Mr. Whittemore, one in charge of Mrs. Lee, and two in my own charge, one at the residence and one outside the South Gate. At the residence the attendance has averaged from seventy-five to ninety. The school outside the South Gate is small as yet, and has an attendance of from ten

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to fifteen. On Saturday afternoon we have a teachers' meeting at my study, which the teachers of all the schools attend, and any one else who feels so inclined. Nearly every Saturday the room is uncomfortably crowded.

We have used most of the year the lesson sheets printed by Dr. Underwood.

The money contributed this year by the Pyeng Yang church amounts to $314.95.

Country Work.

1. Eastern circuit.

This is the district east of the city and here we have only two places where Christians meet on Sunday. One is twenty-five *li* away and the other one hundred. At Kang Chin, the one hundred *li* place, the people own their own church building. This place is interesting from the fact that the work here is due to several Christians who fled to this place at the time of the war.

This circuit has been visited once by Mr. Whittemore and I together, and once by Mr. Whittemore alone.

2. Western circuit.

This is the district west of the city and takes in territory from Pyeng-yang to the sea. Last year we reported one place here where Christians met on Sunday, and this year we report seven. I have visited the district twice, and Mr. Whittemore has also made two visits. I have been simply begged by the people from this district to come and visit them, but as yet have been unable to do so.

Whang Hai Circuit.

I have visited this district three times this year, once in company with Mr. Whittemore and twice alone. One of the trips I made for the purpose of performing a marriage ceremony and at that time visited only one church. The work has grown far beyond our expectations. Last year we reported six places where Christians met every Sunday to worship God, and this year we report thirty-one. On my last trip I spent almost all my time visiting new places and then was not able to go to them all. The seed sowing in this district which has yielded such a harvest has been done principally by two Korean Christians. These men receive no money from the mission and none from the churches. They support them-

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selves and seem to preach from the love of it. At one time during the year a little jealousy arose between them and there was some talk of this being this one's church, and this being the other one's church—the same old question over again that Paul had to contend with. It caused me much anxiety for if allowed to go on it meant the destruction of the spirit of unity in that portion of our field. God in his goodness gave us a solution to the matter and the men became as they had been, warm friends again.

The needs of this portion of our work are very great. The people are very ignorant, but they are simply hungry for instruction in spiritual things and unless this instruction be given them I know not into what error they may fall. Whang Hai should have a resident missionary and that right soon. Last year I thought the Anak magistracy the place for a station, but this year the work has spread so that the magistracy of Chai Ryong seems much better situated, as it is nearly in the center of the work.

This circuit has been visited once this year by Mr. Miller on his way from Pyeng Yang to Seoul.

Syoun an Circuit.

This circuit has been visited only once and that was in February. I had planned to make another trip, but was unable to do so. The time I had to give to house building made it necessary to cut off some of the itinerating work. This district has also received a rich blessing. There are now seven church-buildings and beside these there are ten other places where there are small groups of believers. These people have given this year $147.00 toward self-support.

Graham Lee.

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KOREAN PROVERBS.

(Continued from the August number).

34. 셩복후에약공론

"The apothecary filled out the prescription after the friends of the patient had assumed mourning."

This is another way of making the statement that the best of things is useless if it comes too late. This reference to the medical profession is what we might expect in Korea, for in days gone by Korea was famous for its achievements in that science.

35. 말일코마구곳치다

Of the same tenor is the proverb "Mend the stable after the horse is lost," which has its exact counterpart among our own English proverbs.

36. 누어춤비앗트면졔게로써러져

Another inelegant metaphor which is as expressive as inelegant runs thus, "If a man spit straight up the spittle will fall back on himself," which corresponds somewhat to our expression "caught in his own trap" but has a broader meaning. It implies that the reflex influence of every mean and selfish deed is worse than its direct influence.

37. 누어덕먹기는눈에팟고물이나들지

"If you try to eat bread when lying down you will get flour in your eyes."

There are several points about this proverb that require explanation. In the first place there is no bread, properly speaking, in use among Koreans. They make a heavy dough of rice flour and boil it a little or broil it enough to brown the outside. It is sold in rolls about a foot long and an inch in diameter and each roll is heavily dusted with flour so that if a person were to try to eat it while lying down the truth of this proverb would become evident. It means that the man who is bent on finding everything in life pleasant and agreeable will be disappointed. Lying down is the easiest posture and eating bread is an agreeable occupation but the man who tries to enjoy both at the same time finds that it does not work. It has some-

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thing of the meaning of our saying "Let well enough alone." It is commonly used of men who are trying to "take it easy" when they work or who are always looking for work which is both light and remunerative.

38. 빈계신명

Of women who act in too masculine a manner or who arrogate to themselves some of the prerogatives of the other sex or who try to rule their husbands it is said "The hen crows."

39. 염통밋헤쉬스는주로모로고손톱밋헤가시는안다

"Worms may eat away the heart without its being known but the prick of a finger calls for immediate attention."

This saying means the same and is fully as expressive as the old Arabian proverb, "Strain at a gnat and swallow a camel," but it also has reference to making clean "the outside of the platter." Superficial evils must be overcome even the the heart is rotten.

40. 굴거부시럼되다

"Cut off a wart and it becomes a tumor."

In trying to get out of one difficulty one is likely to get into a greater one still. We have the exact counterpart of this in the expression "Jump from the frying-pan into the fire." The Koreans evidently subscribe to the doctrine that it is "better to bear the ills we have than fly to others that we know not of."

41. 군궤도티리를뼈고먹어라

"Altho the crab is boiled pull off his legs and eat them first."

The Korean means by this that altho the crab is in all probability already dead yet by pulling off his legs you will absolutely insure his not escaping you. In other words it makes "assurance doubly sure."

42. 산이크지아니면골도크지못히

"You can't have a large valley without first having a large mountain."

This is a rather neat way of saying that you cannot expect great things of a man of small caliber. No man will amount to much unless, as we commonly say, "it is in him."

43. 고슴도치라도졔ᄌᆞ식이함함ᄒᆞ단다

"Even the hedgehog claims that its young are smooth and graceful."

Can anything illustrate better the almost universal tendency in men to magnify the value of one's own things? To say the least of it there are few men who take pains to show that their

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yachts or racers make poorer time than other people's, or that their parties are less successful or that their general importance in the community is less. On the other hand every man has to look out for himself for it is as true in Korea as everywhere else in the world that in the long run the public seldom respects a man much more than he respects himself.

44. 할계에언용무도리오

"Kill a bullock for a feast when a fowl would suffice."

This emphasizes the folly of making too much of a small thing. The result is not commensurate with the means.

45. 싀우싸홈에고릐가죽다

"Two leviatbans fight and even the whale is crushed between them," shows the irony of fate; one man crushed between two others who are quarrelling.

An innocent man is injured by a quarrel between two other men, tho he himself is not a party to it.

46. 동작에셔욕먹고셔빙고에셔눈흘겨

"The man who is insulted in Tongjagi waits till he gets to Sopinggo before he scowls back."

This proverb reminds us of Uncle Remus and how careful bre'r rabbit was to put a good space between himself and bre'r fox before indulging in any "back talk." In Korea no river has the same name throughout its whole course but it has a different name in every district thro which is passes. These two places called Tongjagi and Sopinggo are contiguous districts along the Han river. The application is obvious.

47. 호박시싸셔혼입에늣타

The folly of the young man who squanders in one short month the earnings of years is epitomized in the humble but pithy saying "He shelled all his melon seeds and then ate them at one mouthful."

48. 소금먹은놈이물켜다

"The man who eats the salt must drink the water" means that each person himself, must suffer the results of the foolish things he does. It emphasizes what we call nature's retribution.

50. 작샤도방

"That is like building a house beside the road."

This proverb is quite lost on us except we look at it through Korean eyes. It means that when a man begins to build a house beside the road in the country every one that comes along stops and makes comments about the general plan

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of the house or the materials or the manner in which the work is being done, and offers suggestions as to changes which he thinks ought to be made, and the builder listens to the suggestions and keeps changing so often that he makes little or no progress in the work. This expression is one which Koreans make use of when people persist in giving unasked and undesired advice.

51. 호박꽃을함박꽃시란다

"He makes believe that his gourd flower is a hyacinth."

The application of this proverb is evident. The Koreans plant gourds at every available point. It is not uncommon to see the vines completely covering a thatched roof, with immense white gourds hanging here and there. They are not used as food but are cut in two and the two halves are dried and used as dippers and ladles.

52. 동냥은못주나마족박조차깨트린다

"He not only did not give to the beggar but even broke his begging bowl."

This is applied to one who, asked to do a favor, responds by doing an injury. The bowl referred to is the one which Buddhist priests carry to receive the offerings solicted from door to door.

That the Koreans are no mean students of human nature is evinced by the following proverb.

53 중퇴식이동냥아니준다

"Never beg from a man who has once been a priest and has gone back to the world?

The Buddhist monasteries are the only almshouses of Korea and all priests are beggars and so the proverb means, "Do not beg from a man who has once been a beggar himself." It might be difficult to show just why a man who was once a beggar would not give to a beggar. It is a rather fine metaphysical problem. If it is true, it may be because a man whose self-respect was too small to prevent him from becoming a public beggar would not probably be generous enough to give to a beggar. It often happens that those people are the most intolerant of the misfortunes and mistakes of others, who have at some time been the victims of those same misfortunes and mistakes.

54 기발에편자

"What is the use of shoeing a dog."

A dog carries no burdens and so the expense of shoeing him would be quite thrown away. It is the equivalent of our "casting pearls before swine." This saying of ours would easily

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take root in Korea judging from the abundance of both the objects which it mentions.

55. 뎡져와

"He is a toad in a well."

This is a more expressive than complimentary way of describing a dull man or an uneducated one. The shallowness and rough, irregular stoning of Korean wells makes this proverb much less far-fetched than it must seem at first sight to those who are accustomed only to the deep wells of the homeland. Korean wells are little more than springs roughly walled up and the surface of the water is often not more than three feet below the well-curb.

56 살진사롬부러워ᄒᆞ엿셔복고창된셰음이다

"He went and caught the dropsy out of envy for the fat man."

It does not tell why any one would ever envy a fat man for his obesity, but if we set aside this paradox for a time we will see that the proverb describes very pointedly those foolish people who sacrifice everything else for style, or those who having once set their heart upon a thing are bound to get it at whatever cost.

57. 작졈금칙

"To find fault with the last inn."

It is customary in Korea for travellers to administer a mild rebuke to careless and inattentive inn-keepers by innuendo Calling the negligent host, they begin to tell him what miserable accomodations and service they found at the inn where they spent the previous night. Now a western inn-keeper would probably flatter himself that such remarks were called out by the contrast between the other inn and his own, but not so the Korean publican. He knows intuitively that his guest is striking him over the other inn-keeper's shoulder. This suggests the meaning of this saying. It means the same as our expression "To strike one person over another's shoulder."

H. B. HULBERT.

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CHEMULPO.

THE port of Chemulpo was opened to foreign trade and residence the 16th of June 1883, and on the 3d day of November following the Customs House came into operation. This was in accordance with treaty agreement with Japan, for the latter government in the Treaty of Kangwha (Feb. 26th 1876) made provision in Arts. IV and V for the formal recognition of Fusan and of two other ports not then named on the east and west coasts of Korea, as the legal *entrepots* to Korea for Japanese commerce. For some time Japan contented herself with Fusan, for in her Additional Articles, negotiated at Seoul 24th August 1876, the only mention to ports other than Fusan is in Art. VI in connection with sepulture, and the ports are still unnamed. By 1882, however, Chemulpo was very clearly indicated as the open port on the west coast, and tho no formal stipulation had as yet opened it, we find that Admiral Shufeldt, in negotiating the United States Treaty, refers to it as already open in the article giving the Korean government the right to impose an embargo on the exports of grain in case of threatened famine. The language of the treaty is as follows: "But it is to be understood that the export of rice and breadstuffs of every description is prohibited from the open port of Jinchuen" 仁川. This treaty was negotiated the 22nd May 1882 at Chemulpo, but not ratified until the 19th of May 1883, at Söul. On the 6th of June 1882 Vice Admiral Geo. Osmanney Willes, on behalf of Great Britain, concluded the Treaty of Jenchuen with Korea, which being an exact copy of the American treaty contains this clause about the open port of Jinchuen *verbatim*. The treaty, being unsatisfactory to the English government, was not ratified but gave way to the Treaty of Söul signed the 26th Nov. 1883 and ratifications exchanged at Söul 28th April, 1884. The 1st clause of Art. IV of this treaty mentions Chemulpo by name, this being the first appearance of the port under that name in a foreign treaty. In the meantime while the Americans were taking their time in ratifying their treaty and the English were getting under way a treaty which stipulated something definite, the Japanese stepped in and provided the necessary legal status, definitely fixing the location of the open port on the west coast at Chemulpo.

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Mr. Hanabusa, Japanese Minister-Resident at Söul on behalf of Japan, and the Korean government represented by Yi Chuwön and Kim Hongjip met at Chemulpo and negotiated the Convention of Jenchuen, which provided for the opening of Chemulpo, and which was signed at that point Aug. 30th 1882 and the ratifications exchanged at Tokyo the 31st of the following Oct. This Convention fixed the treaty limits for two years at fifty Korean *li*, after which time the limits were to be extended to 100 *li*. Thus, had not the capital been opened by other provisions, this article by locating Söul within the 100 *li* of Chemulpo was sufficient to throw open the metropolis. The fifty *li* limits were formally defined by an agreement entered into in July (25th) 1883 by the Japanese Minister Takazoye and the President of the Korean Foreign Office, Min Yongmok. The port of Chemulpo was made to include the districts of Ansan, Siheung and Kwachön on the east, Yangchön and Kimpo on the northeast and Kangwha on the north This agreement was followed immediately by another one the 30th September 1883, giving the Japanese their present concession at Chemulpo.

It will thus be seen that the negotiations leading to the opening of Chemulpo were extended over a period of about seven years. The term Jinchuen and Jenchuen, by which the port was known in the earlier treaties, referred to the prefectural city, but this being four miles away from the nearest harbour facilities was impracticable. At first, before the present site was selected facing the sea, the Japanese traders, who came but rarely to this section to trade, had their headquarters at Mansôkdong near what is now the Foreign Cemetery. Here once in a while a Japanese merchant would come in a junk chiefly for the purpose, it is said, of purchasing gold dust. When Admiral Shufeldt made his treaty there were only a few miserable fishing huts on the site of the present large city of Chemulpo. It is said that the spot where the American treaty was negotiated was on the hillside on what is now enclosed in the compound of the residence of the Commissioner of Customs. Dissatisfied with the lay of the land it is reported that it was the Admiral's idea to locate the foreign concession on what is now Rose Island. It is well for the Admiral's fame that this project was never realized.

The port of Chemulpo thus opened is situated at the head of the gulf Imperatrice and at the mouth of the Han river. It derives its main importance from the fact that it is the nearest seaport to the national capital. In fact, as will be seen later, it stood in this relation to Söul for centuries previous to its being formerly opened by treaty stipulation to foreign residence. There are two methods of communication with the

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capital. First, by the overland route twenty-six miles thro a delightful country and over a road which is ordinarily passable to ponies, ox-carts, bicycles, jinrikshas and man-chairs, but which in the rainy season becomes useless. For then the Han overflows its banks and part of the road near Söul is under water while the whole is so soft and muddy as to be impassible. This road crosses rapid streams which at this season are swollen into violent torrents and not a year passes but some Korean loses his life in the attempt to cross them. Goods are transported on this road on pony back, taking about ten hours to make the distance, or by bull carts in which case the time consumed stretches out to two or even three days. The Chinese have imported Peking carts and mules which are much used by their nationals. Passengers over this road generally go by chair with from four to eight bearers and costing from four to sixteen dollars according to the time of year and the extent to which they are at the mercy of the coolies. Ponies may be secured from Koreans but no saddles. This mode is in favor with Japanse and Chinese who load their goods and baggage in the form of a pack on the horse and ride on top of it. This costs from one to three dollars. A jinriksha to Söul costs about five dollars. To those who have bicycles the road is passable, the record run having been made by naval officers in one hour and fifty-five minutes, the next best being in two hours and fifteen minutes.

The other method of communication with Söul is by means of the Han river. This is one of the largest and most historic of the rivers of Korea. Starting on the eastern slopes of the great range of mountains, which rises like Titanic masonry along the eastern coast of Korea the Han flows across almost the entire breadth of the peninsula, draining with its trbutaries the provinces of Kangwön and Kyeng Keui and part of Chung Chöng, and finally emptying its muddy waters into the Yellow Sea. The national capital is situated virtually on its banks and in its valley lie some of the richest districts of the realm. The immense tide which enters it at Chemulpo ascends beyond the capital to which the largest junks, and steamers of light draft, four to six feet, can ascend at high water. Beyond Söul it is navigable for 135 miles by small native craft, the head of navigation being reported to be 780 feet above sea level.* No less than 176 villages were counted on its banks above Söul. The mouth of this river is in the form of a delta. About twenty-five miles above Chemulpo the river divides on the head of the large island of Kang wha, one branch flowing to the west of the island direct into the Yellow Sea, and the other south

* *Up the Han*, by Rev. F. S. Miller. Korean Repository 1896 p.p. 66-72.

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into the gulf Imperatrice at Chemulpo. 1,500 years ago this river formed part of the boundary line between the kingdoms of Paikjay and Shilla on the south and Kokuriō on the north. Fortresses guarded its banks of which the remains still exist in mountain retreats like *Namhan* and *Fukhan* near Söul and the *Munhak Sansöng* at Chemulpo, and fierce and bloody were the struggles at its fords.

The terminal point for the river communication between Chemulpo and Söul is at Yongsan, fifty-three miles above Chemulpo and four miles out from Söul. This makes the total distance from Chemulpo to Söul by the river route to be fifty-seven miles, the great disparity between it and the overland route (twenty-six miles) being due to the fact that the two routes make a triangle, the land route taking the base and the water route going round the apex of the triangle. In spite of the large shoals and sand-banks every where, the heavy tide which rolls in from the sea renders the large fleet of cargo boats which are owned in Chemulpo independent of wind and weather, and vast quantities of goods are carried to Söul, and to points along the river by Japanese, Chinese and Korean junks and by sampans. The first regular steam navigation on the Han began in 1888. In June of that year some enterprising Koreans at Chemulpo organized a company and bought at Osaka two wooden launches to which they gave the name of *Yongsan* and *Samho*. The company itself took the name of the *Samho Hoisa* from the local name of the Söul terminal which is variously known as *Samho*, *Samgai*, *Samkang* and *Mapu*. The following year the *Chaekang* was added to the Han river fleet and ran until the night of Sept 30th 1888 when it struck a rock thirty miles below Söul and became a total wreck, no lives being lost. The navigation of the river in those days was something of a lottery for the time consumed in making the trip from Söul to Chemulpo or *vice versa* was likely to be from eight to thirty hours. This traffic has now passed into the hands of a Japanese firm at Chemulpo who run a steamer each way every day, one making the distance in five and a half hours and the other in six hours. Being dependent on the tide the time of departure is often during the midnight hours, rendering it most inconvenient for passengers. A steamer drawing two feet of water, such as may be seen on the Ohio and Mississippi rivers would remedy all this.

The harbour at Chemulpo is not a success. It is composed of an inner and outer division, the island of *Wölmi do* (Rose Island) separating the two. The outer harbour is large and commodious affording good anchorage and ample accommo-

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dations for the largest ships. But it is over a mile from the landing place with which communication is only possible ordinarily with a favorable tide. It is here that ships of war and the heaviest draught steamers are compelled to anchor. The Han river, flowing thro a country composed largely of decayed granite, has washed down in the course of centuries vast quantities of silt. This silt has been deposited in vast beds about the mouth of the river forming great stretches of mud-bank about the harbour, exposed at low water and exciting the wonder and disgust of the observer. The inner harbour lies in the channel of the river and affords but limited accommodations, certainly not more than five coasting steamers can be conveniently berthed in it. Some fears have been expressed from time to time that it would finally fill up and close. But on this point J. F. Schoenicke, Esq. Acting Commissioner of Customs in his annual report for 1886 says:

"Altho the channels of the inner harbour afford but limited accommodations, there were at one time five steam vessels ranging from three tons to 820 tons safely working cargo and representing a total of over 2,000 tons. I would add that the fears so often expresssed that the harbour will silt up to such an extent as to become useless are not entertained by me. The rush of the tide which has a rise and fall of over thirty feet, with the force of the currents, is in my opinion sufficient to keep open the channels, although some sand-banks may shift and others be formed in their stead.

The probable effect of the tide and current was well gauged by Mr. Schoenicke for the capacity of the inner harbour remains largely what it was in his day. In 1888 three beacons were erected to indicate the approaches to the harbour. At the lower point of Rose Island just at the entrance to the inner harbour is a stone tidal beacon indicating the depth of water on the bar. Nine miles out on North Watcher Rock is a stone beacon, while on White Rock, fifteen miles from the outer harbour stands an iron tripod which is surmounted by a spherical cage. These give notice of the approach to the harbour.

Chemulpo has both telegraphic and steam communication with the whole world. Korean and Japanese telegraphic lines run to Fusan where there is cable communication with Nagasaki. There is also a line running by way of Pyŏng-yang and Wiju to Peking, and thence to a cable connection at Shanghai. The Nippon Yusen Kaisha, the Osaka Shosen Kaisha, and the Russian Steam Navigation Company in the East, all run regular lines of steamers to Chemulpo, as did also the China Merchant's Steam Navigation Co. until the Japan-China war. Thus direct connection is had with Vladivostock, Kobe, Shanghai, Tientsin and Newchwang. When the new ports are opened it is reported that the Osaka company will run their steamers from here to Chinampo in the north. The distance from Che-

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mulpo to the various points by sea is as follows: Fusan 400 miles; Wönsan (Gensan) 704; Vladivostock (via Fusan) 1084 miles; Nagasaki direct 446, via Fusan 605. Chefoo 290; Tientsin 535; Newchwang 535; Shanghai via Chefoo 660, direct about 300; Nagasaki and Shimonaseki may both be reached from Chemulpo direct in forty-eight hours, and Shanghai in a little over thirty hours.

The name of Chemulpo signifies a port for commercial distribution, and such it is as regards Korea. Pyöng-yang in the north and Kunsan in the south may both be reached by steamer in twenty-four hours. The journey to Song-do may be made from here in a sampan in seven hours, and the great Whanghai magistracies of Pyöng-san, Yön-an, Paik-chön and Haiju may be reached by the same means under favorable conditions in twenty-four to thirty hours. This central location with its contiguity to the capital will always make the port an important distributing center. Political troubles in 1884, drought in 1885, and cholera in 1886 retarded progress and somewhat paralysed business at first, but there has been a steady growth ever since. The import trade is made up largely of cotton goods including grey shirtings, lawns, muslins, Lenos, Chinese Nankins, and Japanese piece-goods. Silk piece-goods, kerosene and matches, are also imported in large quantities, while the government mint brings into this port, copper, spelter and lead. Rice, beans and cowhides form the principal items of export. The total trade for 1885 was $1,042,662; in 1895 this had increased to $6,325,724. In 1885 the total amount of revenue collected has $79,205 while in 1895 it rose to $435,509. Rice at the present time is one of the most important articles of export, and large quantities of it are purchased by the various trading firms at Chemulpo, and shipped to Japan. Two large rice cleaning establishments are maintained at Chemulpo,—one under Japanese auspices with steam power stamping machines, and the other maintained but Messrs. Townsend and Co., and which is fitted with the most improved machinery. The difference between the general level of affairs in Korea and the Occident is well illustrated by the difference between the old Korean method of cleaning rice by a mortar and pestle or sledge run by human biceps and the almost perfect machinery of this latter mill. Most of this rice comes from the four west coast provinces of Kyöng-keui, Whang-hai, Chung-jöng and Chulla and is generally carried in native junks. Of these junks about 250 enter the port every month and are under the direct supervision of the Korean officials. These junks not only carry rice but also do a general coast wise trade.

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There are four settlements at Chemulpo. (a) The general foreign settlement which is under the control of a municipal council composed of the consuls, the Korean Superintendent of Trade and three representatives of the landholders; (b & c) the Japanese and Chinese concessions under the oversight of the respective consuls, and (d) the Korean town. In 1885 the foreign settlements reported 146 houses while the Korean town had only 120 houses and a population of 700. In 1897 this had increased to a total foreign population of 4374 (Japanese, Chinese, foreigners), and a Korean population of between ten and fifteen thousand. In 1888 land was sold for $60.00 per 100 sq. meters being ten times the price in 1884. By 1893 it had appreciated to forty or fifty times its original value.

Chemulpo is the chief city, and at one time for a few months was the magisterial town, of the Inchön prefecture. In fact the port is probably better known abroad by the name of Inchön than by its proper name of Chemulpo. The characters 仁川 pronounced *In-chön* by the Koreans are pronounced by the Japanese *Jinsen* and under this name the port is listed in the steamer schedules. These characters are pronounced *Jenchuan* by the Chinese, and it is by this name that the port is known in the treaties and in the Customs publications. The town of Inchön is about four miles east of the port and is a small and unattractive place. The settlement at this point, however, is a very ancient one. About the year B. C. 18 the two younger sons of the hero *Chumong*, who founded the dynasty of Kokuriö, left their paternal home in the north, and imitating the example to their father came south to found kingdoms for themselves. The younger, Onjo settled in Chiksan and founded the kingdom of Sipjé (Ten Companions). The elder, however, Piryu located at the mouth of the Han, and built for himself a fortress and capital on the top of the mountain south, and immediately in front of the present magistracy of Inchön. To this he gave the name of Michuhol and to his kingdom the name of Michukuk. The ruins of the wall still encircle the crest of Munhak san like a chaplet and are in plain view both from the harbour and from the surrounding country for miles. The old gate casements still stand and at the highest point inside, from which there is a magnificent view, the Koreans have erected fire-signal altars. After the death of Piryu many of his followers went south and united with Onjo at Chiksan, the event being signalized by changing the dynastic name from Sipjé to Paikjé, under which name the kingdom has filled a large place in Korean history. The name of Inchön was changed to Chisohol which it probably

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held until the time of the Korea dynasty, when the town became known as Sosönghyön. Yéjong, (A D. 1106—1123), the 16th king of that dynasty took for his Queen Lady Yi of Inchön whose father Yi Chakyöm held the all powerful post of mayor of the palace at the Songdo court. Queen Yi became the mother of the next king Injong, and in honor of this fact the name of the king *In* was given to his mother's birth place and the prefecture at the mouth of the Han became *Inju* In the redistribution of the land at the beginning of the present dynasty the name of Inchön was given to it and it was made the seat of a prefectural circuit.

The district, which includes the territories of the defunct magistracy of Yöngjong, is divided into ten cantonments, with forty townships. It contains approximately 250 square miles of territory. Originally it was much larger for out of its territories have been carved the prefectures of Namyöng, Ansan and part of Suwön. Its greatest extension is in a southeasterly direction, the Ip'o Myön an island, being thirty-three miles away from the town of Inchön. The district partakes of the general character of Korea, being hilly. The scenery about the port is lovely, the union of sea and mountain views to which often is added a gorgeous sunset, excites the admiration of all visitors. Mari san on Kangwha tho twelve miles distant, looms up as tho but a step away, while Kwanak san and Pukhan san which enclose Söul between them may be seen from any of the heights about the port. The peak on Yongjöng is about 450 feet above the sea level. Quite a number of islands are also included in the jurisdiction. The chief products of the district are grain, salt and fish. The royal kitchen also levies on the district for chickens, clams and ice. There are twelve large fisheries in the waters off Chemulpo and the extent to which the salt refining industry is carried on may be interred from the fact that there are 144 licensed salt refineries in the territories of Inchön. The land is good for farming purposes and the people have always been regarded as a quiet, simple, straightforward folk easy to govern and slow to insurrection. Of course this description is not intended to apply to contributions to the population from other sections of the realm. The last census, of *ante-bellum* times, and which is undated, gives the population as 4,699 males and 4,434 females, living in 5,414 houses divided into 502 *dongs* of five houses each. This last is an administrative measure, for over each *dong* is an elder who is reponsible for the behavior of the people under his care The total population thus reported was 9,123. This had increased about 300 *per cent* in 1896, when the census showed 14,758 males and 11,863 females, a total of 26,661.

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In the old days this population was responsible for a contribution of 1,546 men to the national defence, divided into so many different classes that it is fine testimony to the diversity of talent among the people. The land tax and domestic reveune is not publicly known but it cannot be far from $20,000, in cash value.

The district is presided over by a *puyun* or prefect of the first order, who also holds the office of *kamni* or superintendent of trade. He generally resides at the Yamun in Chemulpo. The present *puyun*, Mr. Kang Whasŏk, is the 344th incumbent in the office since the founding of the dynasty. In this long list appear many names which have played important parts in Korean history. Locally the most famous were Yi Tansan and his son Yi Heuijo, who succeeded him in the office about 150 years ago. Honorary tablets were erected to them in the Sŏwŏn or "Temple to Fame" at the magistracy and they were reverenced until recent times when the temple was destroyed in common with all others of the same nature by order of His Highness, the Tai Wŏn Kun. The memoirs of these two prefects are appended to the local records. Five clans, viz., the Ha, Kong, Mun, Chai and Yi claim Inchŏn as their origin. The district has also had in times past its Filial Sons (*hyoja*) and Consecrated Wives (*yŏlyŏ*) to whom royal testimonials were granted, but these monuments have been lost in the process of time. The district contains neither mausolea nor monasteries. We have already alluded to the signal-fire station inside the wall of Michuhol on the top of Munhak san. This was one of that line of stations which, extending from mountain top to mountain top, served the purpose of the telegraph in ancient days. The next station south in the line is on Chŏngwang san in Ansan ten miles south. While north the next station is in Pup'yŏng twelve miles nearer the capital. The old wall of Michuhol with its signal-fire altars and its magnificent view is well worth a visit.

No review of Chemulpo would be complete which omitted mention of the royal mint. The ordinary currency of the country has for several centuries consisted of copper cash pieces with a square hole in the center to string them together. In 1883 an attempt was made to manufacture a silver cash piece at Söul. It was circular and had an inscription like the old cash and a center of blue enamel. It was in three denominations representing respectively fifteen, thirty and forty-five cents each. These coins were made by hand and the enan eling process was so expensive they never came into circulation except among numismatists. This was followed by the erection in 1884-85 of a complete plant for a mint at Söul to manufacture coins after the

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pattern of those in universal circulation in the West. The copper coins and one half cent pieces of which only a few thousand were minted are to be found among the coins now in circulation. The mint, however, for some reason never came into successful operation, and the expensive plant erected was allowed to remain idle and the foreign employes dismissed. The next effort was in 1891 which resulted in the establishment of the mint at Chemulpo. W. McC. Osborne, Esq. Acting Commissioner of Customs of Chemulpo says in his annual report for 1892:

In the latter part of 1891, as the result of negotiations between a Japanese syndicate at Osaka and the Korean government a contract was concluded for the establishment of a mint in Korea, to be started with a capital of $ 250, 000. The original intention was to establish the mint in Söul and to utilize the buildings and machinery formerly erected there for this purpose in 1884-85, but it was ultimately decided to locate the new mint at Jenchuan (Chemulpo) owing to the difficulty and expense of transporting all the necessary materials from Chemulpo to the capital, and also to the fact that the presence of ammonia in the water at Söul makes it unsuitable for the chemical processes connected with minting operations. To assist in the erection of the mint buildings and the removal of machinery from the old mint in Söul to Chemulpo, it is said that the Japanese government, early in 1892 refunded to Korea the sum of $25, 000, then lying in the Specie Bank of Japan, which was a portion of the interest paid on a loan of $ 120, 000 raised by the Korean government some ten years previously.

Mr. Osborne then gives a description of the coins called for by the contract which consist of five denominations, viz, one-fifth of a cent and one cent copper pieces, a five cent nickel, and a twenty cent and one dollar silver piece. Continuing:

"These five coins are to be turned out under certain conditions during the first five years to the value of three million dollars annually, giving a total output of fifteen million dollars during the period covered by the agreement. The monetary business of the mint has been placed in the hands of the 58th National Bank of Japan and this establishment has in consequence opened a bank at this port. The mint huildings which are of red brick, have been completed at a cost of $ 20, 000, the materials having been all imported from Japan, and work was began the 11th, Dec, the new establishment being practically controlled and worked by Japanese. For the present operations are confined to stamping, an agreement having been come to that the blank coins are to be snpplied in the meantime by the mint at Oskaa and already (28th Jany' 93) the 58th Natisnal Bank has imported form Osaka unstamped silver discs to the value of $ 62. 000 and blank nickel and copper pieces worth a few thousand dollars."

This Japanese contract was after a trial abrogated and the Koreans attempted to run the mint themselves. It is now managed by the Customs House at Chemulpo and runs full time. The minting of dollars has been discontinued for some time but the smaller coins are being issued in large quantities.

The output of the mint has not been officially announced

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and is unknown, but the following approximation is probably not far out of the way. This is intended to cover the output up to Sept. 30th 1897.

Dollar pieces	20,000.
20-cent ,,	70,000.
5-cent ,,	250,000.
1-cent ,,	590,000.
One-fifth cent pieces	5,000.
	935,000.

Much more might be said of the business and social life and of the missionary operations under French, English and American missionaries, which centre at the port, but to adequately treat them would expand the present article into a series.

GEO. HEBER JONES.

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THE WHANG-CHEI OF DAI HAN, OR THE EMPEROR OF KOREA.

IN 1895, two weeks after the tragic event of the 8th October, it was proposed by certain members of the then cabinet that His Majesty should assume the title of emperor. Their leading argument was that the title of wang or king is inferior to that of whang-chei or emperor; that thro historical associations, Koreans have come to regard a king necessarily as tributary to an emperor; and that the assumption of the title of emperor was the best possible means of convincing the people that the sovereign of Korea is independent of all and inferior to none. Their watchword was, "No emperor, no independence."

One or two in the assembly disagreed with them, saying that it is the strength of the nation and not the title of the ruler which secures the independence of a state; and that good government alone can promote the welfare of the country, while the assumption of a new title will raise us no higher in the estimation of our neighbors. The majority, which was ready to use the argument of force in case the force of argument failed, carried the day, and the 26th October 1895, was named for the coronation. Thro the intervention of certain influences, the 26th October came and went, but no coronation.

No more was heard on the subject until last spring when it began to be re-agitated in certain quarters. In September memorials from different classes were sent up begging His Majesty to assume the title of emperor. In the meantime neither money nor pains were spared in making preparations for the coming ceremonies.

For three successive days, (October 1st to 3d) all the officials of the government, led by the Prime Minister, went to the palace, knelt in the courtyard between two and six p.m., and petitioned His Majesty to accept the title of emperor. According to prescribed rules, the petition had to be sent in nine times. His Majesty declined eight times but yielded to the unanimous request at the ninth petition. One is at loss which to admire most—the extreme modesty of His Majesty or the persistent loyalty of his officials. The 17th day of the 9th moon (October

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12th) was pronounced by the astrologers to be most auspicious for the great event of coronation.

The Altar of Heaven at which hundreds of men had been working (playing too) night and day for several weeks, was ready for use early on the 11th October. This Altar, or the Round Hill, is a circular mound divided into three terraces built of stone. The upper-most terrace is thirty-six feet in diameter. Double this number and you have the diameter of the middle terrace, while that of the ground terrace is 144 feet. Each terrace has nine steps leading to the one above it. Nine is the sacred number corresponding to the nine heavens. The Hill occupies the site on which once stood the imposing reception-hall in which Chinese ambassadors used to be entertained.

On the 11th of October the new street between the new palace and the new altar presented a lively appearance. For the occasion the mourning costume in memory of the late Queen was laid aside and officials came out in robes whose bright and divers colors vied with those of a rainbow. The variety of military uniforms was bewildering, with the business-like uniforms of the present colonels and generals at one extreme, and the silken, effeminate dress of ancient warriors at the other. Rusty spears and swords; wooden clubs and gilded hammers; old firearms venerable for their rusty age, and modern rifles glistening with bayonets; banners with dragons and tigers painted on them in glaring colors, and musical instruments quaint in shape and strange in sound—all this was picturesque but not awe inspiring. At 4 p. m. His Majesty and the Crown Prince came to the altar to inspect the sacrificial victims—oxen, sheep and pigs. His Majesty wore a dark satin robe richly embroidered. His handsome countenance was lit with happy smiles. Between five and six o'clock the royal party went back to the palace.

At 3 a.m. on the 12th October His Majesty and the Crown Prince went again to the altar where sacrifices were offered to heaven at half past four o'clock. At 5 a.m. His Majesty in a yellow robe, solemnly assumed the title of the Whang Chei of Dai-han, or the Emperor of Korea. After receiving congratulations of the officials assembled, the now imperial party returned to the palace. The only unfortunate circumstance during the ceremonies was the drenching rain which seems to have been left out of calculation by the astrologers.

We shall close this note with a translation of the memorial presented by the officials, and of the first edict issued under the imperial seal. By way of explanation we may say that

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these documents are written in the ancient classic style of China, full of obscure allusions and bombastic phrases.

THE MEMORIAL.

"It is written in the Book of Rites that he whose virtues equal those of heaven and earth is called Whang Chei. Three Whangs (pre-historic rulers of China) and five Cheis (whose succesive reigns extended from 2953 to 2439 B. C.) were so called because their virtues and merits were like those of heaven. Where virtues are unsurpassable titles should be as high, and where merits are unexcelled honors should be as great. To assume the highest title because of the greatest merits, has been the practice of all holy and illustrious rulers, and is agreeable to heavenly principles and human laws. On previous occasions, we expressed fully our views on the subject; but Your Majesty was not satisfied. Our regret and sorrow at your refusal are unbearable.

Since the establishment of your dynasty, the country has been for five centuries governed by holy and wise sovereigns. The land has been pervaded and saturated with glory and peace. Our ceremonies, music, laws, literature and style of dress are modifications of those of the Han, Tang and Song dynasties, our standard being the Ming dynasty. Hence we are the direct successor of these dynasties in civilization.

In wisdom and bravery Your Majesty far excels a hundred monarchs. Your disposition is like that of heaven and earth. Your virtues extend even to spirits. You follow the principles of three emperors and inherit the ideas of five sovereigns. During your reign of three decades, good influence and merits have extended far and wide, while your methods of government are those of the classics. When we passed thro calamitous times, many dangers only strengthened the country and great anxieties displayed your powers. Thro your exertions disorders have been rectified; and the royal ancestral temples have been kept safe. The safety of the land has been made as firm as mountains, and misfortunes have been turned into blessings. In peace and prosperity the foundation of independence has been laid, and the rights of self-government are enforced. This is the time when heaven is helping us, and your dynasty is entering an era of renewed glory.

It is said in the international law that the ruler of any independent state may assume a new title and make his subjects honor the same; but that he has no right to make others recognize it. It is further stated that when the ruler of a certain

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state assumed the title of king or of emperor, some powers recognized the title sooner than others. This shows that we have the right to assume a title tho the right of recognition is with others. Then we need not give up our right because others may not exercise theirs. When it is said that some powers recognize sooner than others the regal or imperial title assumed by a ruler, it means that the party adopting the new title does so without first requiring the recognition of others—the word "sooner" indicating the order of recognition after the assumption and not before it. Then, who should first seek for the recognition of others without assuming the title?

Now, in lofty virtues and in clear judgment Your Majesty is as great and as penetrating as heaven. "Whang" means greatness, "Chei" means judgment. Being, in holiness, like Hui, Kong, Yo, and Soon (four celebrated rulers of ancient China), and as the successor of Han, Tang, Song and Ming dynasties your assumption of the title of emperor is in accordance with ancient precedents and present requirements. The will of heaven and the wishes of the people should be complied with. Admiring as we do Your Majesty's modesty we don't know when ancient rulers ever refused to hear such prayers. After fasting and washing, we unanimously beg Your Majesty to grant us this petition."

THE EDICT.

"The Whang-Chei, by the grace of heaven, says:—

"After Dan-Kun and Ki-Ja, the country was divided into principalities, each striving for mastery over others. But Korio absorbed the states of Ma-Han, Chin-Han, and Ben-Han. This is known in history as the Consolidation of Three Hans. When Tai jo (the founder of this dynasty) ascended the throne the territory was further extended to the north by subduing the land of Mal-Kal which produced tusks, furs and wild silk, and to the south by taking the principality of Tam-na (Quelpart) whose tributes consisted of oranges and marine products. A united realm of 4,000 *li* was thus established. Ceremonials, music, laws and measures were modelled after those of Tang and Woo—(celebrated Chinese dynasties, 2357 B.C.)—A kingdom firm and solid was established as the heritage of our endless dynasty.

Our unworthy lot has fallen on evil days; but thro the kind care of the Supreme Being, dangers have given place to safety. The foundation of independence has been laid and the rights of self-government are exercised. Our officials and people, soldiers

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and merchants unanimously desired Us, in scores of petitions, to assume the title of Emperor. Our refusal was repeated but useless. Therefore, on the 17th day of the 9th moon (12th of October), after informing heaven and earth thro sacrifices, We assumed the title of Emperor in the south of the White Mountains. (Seoul). Dai Han shall be the name of Our dominion. This year shall be the first year of Kwang-Mu. The altar of the god of earth shall be called Tai-sa; and the altar of the god of grains, Tai-jik (formerly Sa and Jik only). The Queen Min shall be Empress, and the Crown Prince, the Imperial Prince.

As the great event has been just accomplished, We, according to ancient usages, hereby proclaim a general amnesty.—

1. High ranks and generous salaries granted for the maintenance of officials are to secure their loyal service to the state. The fortunes of a state depend on the corruption or integrity of officials. When officials are corrupt bribes flourish, positions and rewards go to the unworthy and the unmerited; underlings play tricks and people are injured. From corruption rise all disorders in the body politic. From the 12th Oct, any official, irrespective of rank, departmental or gubernatorial, civil or military, who takes bribes or breaks the laws or oppresses the people shall be punished.

2. Officials above the age of 80 years and private citizens above 90 years of age shall be promoted one rank higher.

3. The soldiers stationed in the interior suffer many hardships. Let the War Office show substantial considerations to their families.

4. Let governors recommend talented persons, now in obscurity, to different departments for several appointments.

5. We have remitted taxes from districts suffering from either flood, or drought, or fire. If in a district, where all government dues have been paid up, the magistrate has put the money to some unauthorized or selfish use, thus placing the people under an unjust debt, the people shall be relieved from all obligations.

6. All uncultivated lands which have no owners should be brought under cultivation by remitting taxes thereon.

7. All officials, civil or military, below the seventh rank shall be promoted a rank higher.

8. Human life is very precious. To err in pardoning a criminal is better than to err in condemning him. Hence let all judicial authorities abstain from obstinacy and bribery, endeavoring to do justice.

9. Except of those who are guilty of either rebellion, or mur-

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der, or adultery, or robbery, or swindling, or stealing, let the penalty be mitigated one degree.

10. Let local authorities extend a special protection to all the helpless and the unfortunate.

11. Let local authorities send to the proper department an estimate of the cost of repairing all dilapidated temples, sacred to mountains and streams. Such repairs should be made at once to show reverence to gods.

12. Let the local authorities keep bridges and roads in good repair for the benefit of travellers.

13. Let all provincial and magisterial authorities observe in earnest the various requirements of the edict, so that the people may enjoy the benefit thereof and that Our compassionate intentions for the masses may not be frustrated. Those who neglect their duties herein shall be punished by the Home Department.

Ah! we ascended the royal throne by the grace of heaven and have assumed the imperial title according to the wishes of the people. Our desire is to abolish old abuses and to introduce what is new, making good government and wholesome customs prevail. We proclaim this to the world: let all hear and know."

T. H. YUN.

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EDITORIAL DEPARTMENT.

H. I. M. THE EMPEROR OF GREAT HAN.

THE Kingdom of Chosön came to a quiet end October 12th 1897. Not with the tramp of the invader, not with the shout of the traitor did this change take place; no boom of cannon resounded thro these hills, neither did the lurid flame of the torch light up the streets of the Capital. In the quiet of his office did the venerable and venerated Prime Minister, Shim Sun Tak, draw up the memorial earnestly praying his sovereign to lay aside the regal robes and put on the imperial. The ministers, vice-ministers, "governors, captains, judges, the treasurers, the counsellors, the sheriffs and all the rulers of the provinces" heartily, unanimonsly, and persistently seconded the memorial. The king after evading, resisting and refusing many times finally consented to the petitions of his officers and people and the 12th of this month was named as the day, and three o'clock in the morning as the "lucky" hour for the assumption of the new title. The succession of kings to the throne of Tai Cho Tai Wang is ended and a new era is inaugurated with "the Great monarch of Great Chosön." The royal red gives way to the dragon yellow.

Two days later on the 14th, the name of the empire is changed to that of "The Great Han." This to distinguish it from the three Han kingdoms.

Ere chanticleer announces the approach of dawn, and long before the golden orb of day illumines the chambers of the eastern sky, attended by his ministers and councillors, in a drenching rain—in this respect the early hour was not "lucky"— the king ascends the three platforms of the Altar of Heaven, but recently erected in the Nambell-kung, bows reverently before Heaven and Earth, while the Grand Master of Ceremonies reads a prayer, and proclaims to those present and thro them to his own people, the end of the kingdom and the beginning of the empire. The Ministers of State, civil and military bow nine times before their Emperor and with this ends the main part of the coronation ceremony.

On the following day the Emperor received the diplomatic corps and to each one individually was announced the assumption of the new title.

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We join with every loyal Korean in wishing long life to the Emperor and many years to the empire.

A few reflections come to us which we will note in this connection.

Korea is at present in a very peculiar, not to say unique, position. Independence for which other nations poured forth their life blood came to her without a struggle and it would seem to some that she is willing to part with it without a qualm. The progressive party is in a hopeless minority. There are indications of a somnolency that are alarming.

The civilization now sought for is not that of the Occident, not that that was offered her by the ambitious Empire of the Rising Sun, but that of the Ming dynasty of the Flowery Kingdom. But notwithstanding all the backward tendency of the present time, there are occasional manifestations of a forward movement. The latest is this change of the title of the ruler from a king, or *wang*, to that of an emperor, or *chei*. It seems to the casual observer that there is an ambitious element in this raising of the title. Perhaps this is so. Ambition rightly regulated is a good thing. So to our thinking there is also a recognition of a principle of independence that will of necessity affect the status of the country. Korean independence is not a popular theme with the great majority of the people, and yet in the midst of this general apathy and at the very time when her most conservative statesmen are in power, she is not satisfied with the position accorded to her rulers for over five centuries, but insists on the assumption by the sovereign of the same title by which the rulers to her right and left are known and recognized in the treaties made with other countries. In these treaties the Emperors of Japan and China are spoken of as *whang chei*.

Before his own people, up to within a few years the king was known as *Kouk wang*—ruler of the realm—with the necessary stigma or implication of inferiority of a *wang* ruler to a *chei* ruler. The king of Korea was an absolute ruler within his own realm, but his right to rule there was in the hands of his great suzerain. She was his master and delivered her orders which had to be obeyed.

The treaty at Shimonoseki changed all this. The bond that united the two countries was broken and the ruler of this country was declared independent of China and Chinese dominion. While this change, which came thro external aid and not as a result of internal struggle, took place, a change that in a very radical manner modified the relations or position of the sovereign, there had as yet been no corresponding modification of the relations before his own people and for that matter before the world.

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An abortive attempt was indeed made two years ago to adjust the new relations, but it ended in failure. It is remarkable that this present cabinet, with a staunch conservative at its head, should undertake and carry to successful execution the very measure proposed by a most radical cabinet. This is a paradox and yet it is but a natural result of the anomalous position in which this country found herself at the close of the late war between Japan and China.

Our interest in the raising of the title and the change of the country from a kingdom to an empire is limited almost entirely to this phase of the question. If it will promote the independence of the country and the patriotism of the people, October 12, 1897, should become one of the great national holidays of the empire.

The New Cabinet.—That important ministerial changes in the Korean government were pending was generally known from about the middle of September. On October 1st His Majesty officially announced the new cabinet which is constituted as follows:

Prime Minister, Shim Sun Taik.
Minister of the Royal Household, Min Yöng Kiu.
Minister for Home Affairs, Nam Chung Chöl.
Minister for Foreign Affairs, Min Chong Meuk.
Minister of Finance, Pak Chung Yang.
Minister of War, General Yi Chong Kön.
Minister of Law, Cho Pyöng Sik.
Minister of Education, Cho Pyöng Jik.
Minister of Argriculture, etc., Chung Nak Yöng.
President of the Privy Council, Yi Ho Jun.

As thus constituted the Prime Minister and the Ministers for Home and Foreign Affairs hold over from the old cabinet, the other appointments being new, tho the appointees have nearly all held Ministerial portfolios previously. Of the other members of the old cabinet Messrs. Yi Wan Yong and Han Kyu Söl are made Privy Councillors and Messrs. Yi Yun Yong and Yi Chai Sun are gazetted as Councillors in the Prime Ministry.

For the records of the statesmen thus called into service we are indebted partly to our contemporary, *The Independent*, from whose interesting notes of October 5th we quote. His Excellency, Shim the new Prime Minister is an aged statesman of the old school. For several years previous to the war he held the post of senior Prime Minister, but on the 23d of July 1894 he went into retirement. From whence he was recently called in an autograph letter by His Majesty to assist in the cabinet reconstruction. He has been prominently identified with the measures to elevate

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His Majesty to the Imperial yellow and is further gazetted as Director-President of the Ritual Commission which will plan the new rites of elevation.

Mr. Min Yöng Kiu is a new man and has only recently come before the public, as the chief of an important subordinate bureau, that of ceremonies in the Household Department. He is a relative of the late Queen and a prominent member of the Min clan. His record is said to be clean of corruptive and oppressive acts. Mr. Nam has held the post of Home Minister for sometime and has been prominent recently in connection with the rehabilitation of the old commercial guilds which were suppressed by his progressive predecessors. Mr. Nam is noted for his knowledge of the classics and previous to the war was frequently sent into the provinces as a literary chancellor to oversee the civil examinations.

Mr. Min Chong Meuk, who holds the foreign portfolio is one of the best known of the cabinet to foreigners in general. He was president of the old Foreign Office in 1894 and has been Foreign Minister several times since then. He has also held as acting-appointments, the portfolios of War and Education.

"The new Minister of Finance, Mr. Pak Chöng Yang is well known to foreigners and natives in Korea. He was one of the eighteen Korean officials sent to Japan to study foreign institutions soon after the conclusion of the treaty with Japan." Mr. Pak rose into prominence as Korea's first Minister-Resident abroad. As such he was credited to America, and had the able services of the Honorable H. N. Allen, now U. S. Minister, as foreign Secretary to the Legation. On arrival at Washington the firmness and skill of the Secretary and the grit of the Minister were put to the test, but the independent character of the legation was successfully vindicated and placed on a permanent basis. On Mr. Pak's return to Korea, China, then in power, attempted to do in Söul what she was unable to do in Washington namely, suppress him. This is not an unusual experience of Korean statesmen who serve their country, that they whom they displease attempt to "suppress" them, but His Majesty stood by his Minister and China's efforts were fruitless. Since 1895 Mr. Pak has filled the posts of Education, Home Affairs and Prime Minister and has the reputation of being a safe, and reliable, official.

General Yi Chong Kön, the new Minister of War is a brother-in-law of H. E. Han Kyu Söl, the ex-Minister of Justice, and is a statesman of the old school. He comes from a military family, was in command of one of the metropolitan brigades before the war and has recently been gazetted a Lieut. General. He was appointed Kyöngmu Sa, or Chief Commissioner of Police, on June

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15th 1896 and one of the first of his acts was to change the title of his office to Kyöng Chal Sa, because one of his ancestors was named Kyöngmu and he could not therefore assume that title. He did not place the large value upon police inspection of sanitation which his predecessors had done. As a military man General Yi's training and traditions point him out among Koreans as having qualifications for his post in which he is expected to make a good record.

Mr. Cho Pyöng Sik, the new Minister of Justice is also appointed Chief Justice of the Supreme Court. Mr. Cho's family is one of the highest in Korea, and he held many important offices under the old régime. As governor of Ham-kyöng-do he came into prominence in connection with the embargo on the export of grain for which the Japanese recovered large damages from the Korean government. Mr. Cho was then transferred to the gobe ernorship of the Chung-chöng province. Last December he succeeded Mr. Han in the portfolio of Justice and caused Mr. Han to put in prison and brought to trial. Mr. Han was vindicated and succeeded Mr. Cho, and now the latter comes back to this portfolio.

Mr. Cho Pyöng Jik, the Minister for Education is a cousin of the above. He has held several important posts and is a well known statesman. His post is of vital importance to the welfare of the country and might well enlist the energies and ambition of any living Korean. An indication of his policy is awaited with great interest. General Chung who succeeds H. E. Yi Yun Yong as Minister for Agriculture, Commerce and Public Works was for a number of years Lord High Admiral of the three southern provinces of the realm. This post is the highest and the most lucrative in the gift of the military authorities. General Chung is reported to be interested in young Korea, and it is said that it was under his patronage that Kim Hong Niuk, the present interpreter to the Russian Legation, obtained his start in official life.

This ministerial change has not amounted to a ministerial crisis, as six of the nine members of the present cabinet have held office in connection with the retiring statesmen. The last ministerial crisis occurred Febuary 11th, 1896 when His Majesty took up his residence in the Russian Legation. Since that time the following gentlemen have held either full or acting portfolio appointments; viz. Pak Chung Yang, Yun Yong Son, Kim Pyung Si, Sim Sun Taik, Yun Chung Ku, Yi Chai Sun, Shim Sang Hun, Shin Suk Heui, Nam Chung Chul, Yi Wan Yong, Min Chong Mouk, Cho Pyung Jik, Yun Yong Ku, Kim Chai Pung, Kim Yung Puk, Kim Yong Duk, Yi Yun Yong, Min Yong Whan, Min Yong Keui, Yi Pom Jin, Han Kyu Sul,

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Cho Pyung Sik, Sin Ki Sun, Yun Chi ho, Min Sang Ho, Ko Yong Huei; and in the Police Department An Kyeng Su, Yi Chong Kon, and Yi Chong Im.

In this time, since February 11th 1896, however, there have been a number of readjustments of the portforlios among the above group. The prime ministry and that of the Royal Household and of Foreign Affairs has changed hands six times; the Home Ministry has changed four times; the portfolios of Finance, War, Justice and Education have changed eight times and that of Agriculture three times.

The Korean Religious Tract Society.—This organization had a quiet and altogether prosperous year. On the 16th inst. the Board of Trustees met in annual session and transacted the usual business. Hon. T. H. Yun, was elected on the Board to fill the vacancy caused by the removal from Seoul of the Rev. W. M. Baird. The constitution requires that nine members of the Board reside in Seoul. Mr. Yun was also elected on the Executive Committee. The Rev. Dr. H. G. Underwood was elected vice-president.

On the Sunday following, the annual public meeting was held in the chapel of Pai Chai, the President of the society presiding. The report read by the President showed that three books were placed on the permanent list; three new ones published (or are now in press), during the year and that four new ones are now before the Examining Committee. Of these tracts one was written by a Korean Christian and another one was translated by a native. It is a hopeful sign when the brush is used by Korean Christians for the instruction of their fellows.

The report of the Custodian showed that over 35,000 books and sheet-tracts were received and that over 37,000 were sold by him. This is a fine showing. He also pointed out the very significant fact that in the districts where most books are distributed, which means being sold, there the number of converts is proportionately large. In other words—Scatter Christian books, follow them with personal efforts and the results will be an ingathering of souls.

This organization is indebted to the London Religious Tract Society and to the American Tract Society for substantial donations during the year, without which constant support the society would be less efficient, not to say seriously crippled, in its extensive work.

The Korean origin of the Japanese Eta. From time immemorial Japan has had a pariah class known as the *eta*.

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They were the butchers of the nation, their chief occupations being the slaughtering of animals, and as skinners, tanners, leather dressers, digging the graves of criminals and other supposed degrading employments of this character. They formerly lived under certain disabilities such as that they were not allowed to enter the houses of the other classes, nor to eat, or drink, sit or cook at the same fire with them. These restrictions, however, and all legal distinctions of any character between the *eta* and other classes were abolished by an imperial rescript the 12th of October 1871. At that time the official census showed that the *eta*, thus endowed with civil rights and given a place in society, numbered 287,111 persons.

We have from time to time heard it confidently affirmed that this class of pariahs had a Korean origin, and our interest in the subject has been revived by an interesting note in a recent issue of the *Kobe Chronicle*. We find that not the slightest evidence has been offered by those who have investigated the matter in support of this contention for a Korean origin, and to the contrary what evidence exists points in other directions. As far as we have been able to learn the evidence for the Korean origin of this unfortunate class is summed up in the following statements: "These people were said by some to be the descendents of Korean prisoners." (Griffis, Mikado's Empire.) "Some see in them the descendants of Korean captives brought to Japan during the wars of the latter part of the sixteenth century." (Chamberlain, Things Japanese). The evidence thus offered is purely the say so of *On dit*, and while it may be worth preserving as a curio of tradition, it has no value otherwise.

But *On dit* has other explanations of the origin of the *eta*, besides attributing them to the Korean captives of Hideyoshi's campaigns. "By others they are considered to be the illegitimate descendants of the celebrated generallissimo Yoritomo, who lived as far back as the twelfth century." Another says they are believed to have been "originally the people who killed animals for feeding the imperial falcons." Prof. Chamberlain, however, casts the weight of his opinion in favor of the following, which completely annihilates the above mentioned Korean theory. "We ourselves incline to date back the first gradual organization of the *eta* as a separate class to a very early period indeed—say the seventh or eighth century—when the introduction of Buddhism had caused all those who were connected in any way with the taking of life to be looked on with horror and disdain." If there are traces of the *eta* in Japanese annals as early as the seventh or eighth centuries, the Korean captives of the sixteenth century are completely ruled out of court. And now comes what appears

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to be conclusive evidence against the Korean origin. Mr. Torii Ryozo has attempted to solve the riddle of the *eta* by investigations from an ethnological standpoint. He selected an *eta* village named Takasaki in Tokushima prefecture and picking out ten representative men for examination found the following three peculiarities—prominent cheek bones, eyes clearly not Mongolian, and narrow heads, averaging only about seventy-five millimetres. He was especially interested in the appearance of their eyes and after examining those of a number of children was confirmed in his opinion that they were not Mongolian. He concluded that the ethnological characteristics of the *eta* bore a remarkable similarity to those of the Malay and Polynesian aborigines, and "considers it incredible that the *eta* are the descendants of naturalized Koreans, for the heads of Koreans are of a different formation and their eyes are Mongolian."

From all this it is conclusive to us that the origin of the pariahs of Japan must be sought elsewhere than in Korea.

NOTES AND COMMENTS.

1,200 tons of iron rail have arrived for the Seoul-Chemulpo railroad.

By special edict, His Imperial Majesty has abolished the obnoxious twenty per cent tax on the gross receipts of merchants, which the Imperial Household Department levied for the imperial kitchen.

Madame Om gave birth to an imperial prince at ten a.m. October 20th. On October 25th Madame Om was given her first title of *Kui-in* or Noble Lady, being the title of an imperial concubine of the 2nd class.

Korea is a member of the Postal Union. Mr. Min Sang Ho, the Commissioner to the Congress at Washington signed the postal convention about the middle of last June, and Korea now takes her place as a full member of the Universal Postal Union.

Rev. W. M. Baird and family have moved to Pyeng-yang. The growing work in the north demands the presence of a man who has a good knowledge of the language. Mrs. Baird likewise has a ready command of the Korean language. She is a successful writer and translator of hymns.

Another Japanese line of steamers will compete with the Nippon Yusen Kaisha and Osaka Shosen Kaisha for the Korean carrying trade. The Nanawo Shosen Kaisha is about to purchase several large vessels and early next year will run lines to China and Korean ports and to Vladivostock.

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We learn from *The Independent* that the new imperial altar was erected in twenty-one days, a force of 1,000 men being necessary to perform the labor. It is erected on the Nam bell-kung, the place of Korea's former humiliation, for there the King offered the Chinese envoys the marks of his vassalage to China.

"The strong foreign policy" of Japan, we are told by the *Japan Times* had its origin some time in 1892, when the opposition to the Ito ministry "began to raise its head and try criticism of the government's foreign policy, Korean affairs being the principal subject of contention. It will be remembered that both those in power and those out of it were perfectly agreed as to the necessity of preserving the independence of Korea, and protecting the immense interests this country possesses in the peninsula."

We are in receipt of the fifth number of the Journal of the Korean Students Association in Japan. It is very neatly gotten up and is printed in mixed Chinese and Unmun script. Its subject matter is grouped in nine departments including editorials, contributed articles, notes and comments, news, etc. Some of the topics discussed are education, police, philosophy, and trade development in various countries. We welcome this evidence of enterprise on the part of Young Korea and wish for it long life and great success..

On the 29th ult. in Seoul first at the English Consulate before the Consul-General, Mr. J. N. Jordan, and later at the house of the Rev. E. C. Pauling, the Rev. F. W. Steadmen was united in the holy bonds of matrimony to Miss Agnes Bryden. Both belong to the Ella Thing Memorial Mission (Baptist). Mr. Pauling performed, the ecclesiastical ceremomy. The wedding was a private one. The happy couple left at once for their future home which will be in Kong-ju. Both Mr. and Mrs. Steadman are young on the mission field and we not only extend our congratulations, but wish them long years of great usefulness in their work.

"Dust"—The *Nagasaki Press* of October 20th contains the following:

"The St. Petersburg *Novoe Vremya* deplores the growing decrease of Russian influence in Korea, where, through the medium of private persons, the Japanese Government is continually buying land in the Korean ports in order to build barracks, to which are attached stables and riding schools, and where they place men who are supposed to be State workmen, but are really soldiers. At Chemulpo, indeed, the Japanese have organized their own police, as though it were actually a Japanese port. A Japanese was molested at Peng-yang, and the Japanese Government at once despatched a gunboat to restore order. In fine, Korea is treated by the Japanese as a conquered country, and this tho a rather large Russian squadron is cruising in Korean waters.

The mania for memorials is on the increase while that for resignations shows no abatement. Counting those connected with the assumption of the imperial title, in the neighborhood of 100 memorials have been handed up. One of these is in connection with the electric storms which have prevailed this month. Thunder and lightening out of season are popularly supposed to portend the slaughter of officials and the frequency of these phenomena has set all the old grannies to nodding their heads and looking wise. But an ex-official named Won has a different interpretation. He says that the rise of the founder of the present dynasty was heralded by the ascension of a dragon from Ham-heung where the founder lived. This has been repeated this

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autumn, the ascending dragon having been seen by Mr. Won. Therefore the dynasty has received a new lease of life for 500 years, and seven instead of five imperial ancestors should be worshipped hereafter.

Mr. Tetsuya Hayakawa who is favorably remembered by many of the older residents in Korea has received the following appreciative note in the *Japan Times*:

We congratulate Mr. Tetsuya Hayakawa upon his promotion yesterday (Monday) to the post of Minister Resident at the unusually early age of thirty three. Young as he is, he has a long and highly creditable official career behind him, having entered the diplomatic service in April, 1885. After a few weeks' official experience at the Department of Foreign Affairs, he was transferred to the Imperial Legation at Söul, where his vivacity and sprightliness soon made him a popular figure in diplomatic circles. He remained in Korea until the summer of 1888, when he was transferred to San Francisco, where he was Chancellor of the Consulate and afterward Acting Consul. While there, he devoted his spare hours to the study of law attending lectures at Hasting's College. In 1889, he received instructions to proceed to Berlin as Attaché to the Imperial Legation there. *En route* to Germany, he stayed at Washington where he acted for a few weeks as Attaché. At his new post, he continued his legal studies at the Berlin University, paying particular attention to public laws. In 1892, he was recalled home, and in November the same year, he was appointed Private Secretary to the Minister of Agriculture and Commerce. In that capacity he has served under three successive chiefs—Count Goto, Viscount Enomoto, and Count Okuma. Besides the onerous duties of Private Secretaryship, he has combined at various times several other offices, such as Councillor of the Department and Commissioner of the Chicago Exposition, and several domestic exhibitions. Lately he had in addition a Secretaryship in the Foreign Office. He holds the Sixth Order of the Rising Sun and the Fourth Order of the Prussian Crown. For the present he will continue as Private Secretary to the Minister of Agriculture and Commerce, in addition to the post of Minister Resident.

ARRIVALS.

In Chemulpo, October 7th, MRS. BALLINGER, MRS. CAMPBELL and MISS YUI HINGTIU, to join the Southern Methodist Mission.

October 11th, at Fusan, Rev. and Mrs. ROSS to join the Presbyterian mission

In Seoul, October 13th, Rev. and MRS. S. F. MOORE and children from furlo in the U. S. Rev. HUNT and MISS Eva A. FIELD and MISS ESTHER SHIELDS, M. D., to join the Presbyterian missoin.

October 22nd MISSES PERRY and PASH of the Australian mission.

DEPARTURES.

From Chemulpo, October 14th, Mr. J. C. CHALMERS.

BIRTHS.

In Seoul, October 25th the wife of Dr. C. C. VINTON of a daughter.

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THE KOREAN REPOSITORY.

NOVEMBER, 1897.

RUSSIA IN THE FAR EAST.

FOR two hundred years Russia was under the yoke of the Mongols. This was from 1238 to 1462 A.D. What we see to-day is the common boundary for over three thousand miles between the Russian and the Chinese Empires, the extension of Russian domain to the Pacific, and the building of the Siberian Railway, which unites Vladivostok and St. Petersburg, the Pacific and the Baltic. More than this, we see the beginning, by Russia, of the Manchurian Railway, which runs through Chinese territory, and the original home of the Manchu dynasty, virtually controlled by Russia. Nay, more than this, a treaty has been signed which gives Russia her coveted seaport on the Pacific, which shall be free from ice, and permits her to shelter her warships under the very guns of Port Arthur, "if in future the exigencies of the case require it, and Russia should find herself suddenly involved in war." Russia has large liberty in building railways on Chinese territory, "and the entire control shall be in the hands of Russia for the space of thirty years." At the end of that time China may redeem these railroads if she be able. China in the meantime is to build some connecting lines, but "they shall follow the Russian railway regulations, in order to facilitate the commercial intercourse between the respective empires." China, moreover, leases to Russia for fifteen years the port of Kiaochou in the province of Shantung with the privilege of building docks, machine-shops, barracks, etc., which China may buy back at the end of the lease. This remarkable treaty shows that Russia has scored a notable diplomatic victory in the far East. Who can measure it?

To thoughtful observers of events two European nations are the chief and, virtually, the only competitors for supremacy in Eastern Asia, and these are England and Russia. England

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has the commercial supremacy, as she controls sixty-seven per cent of the trade of China. While Russia has obtained great concessions in the north of China, England has obtained not less important ones in Southwestern China in the provinces nearest Burma, whence she can reap golden harvests. Moreover, her treaties with China are so exacting in the matter of possible impost duties that in order for China to materially increase her customs and the more speedily pay her war debt England will demand new commercial advantages even in the territory which Russia is seeking to control. Not alone along the borders of India where Russia has extended her Trans-Caspian Railway does the British Empire find proof of the tireless energy of the Muscovite, but even on the remote Pacific. If Africa seems to be a common hunting ground for the European powers where Italy, France, Belgium vie with England and Germany in the quest of new territory, it would seem that Great Britain and Russia, with her proud ally, France, are thinking to divide Asia from the Ægean to the Yellow Sea, Russia seeking the part nearest her borders from the Caspian to the Gulf of Pechili, and as much more as the already widely extended wings of England cannot cover. This at least seems a possible result owing to the lack of a strong central government in the Chinese Empire. Neither nation is prepared at present to claim all that she regards as her manifest destiny, but each desires to "stake her claims" and to insist on her landmarks being respected by the other.

While there are able writers, like Prof. Seeley, who hold that the legitimate and normal expansion of England thro her colonies is put in peril by her attempts at India and Africa, they acknowledge that Russia is developing her own territory and what is simply contiguous to it. The Russian Empire is in a body and includes one-sixth of the land surface of the globe. While its capital and the greater bulk of its population are in Europe, more than 6,000,000 of its 8,500,000 square miles are in Asia. Vast as is the Asiatic part of the empire and numerous as are the people who live there, the population there does not number over 20,000,000, while the population of Russia in Europe number over 100,000,000. Russia has not only conquered Northern Asia; she has *colonized* it, has given it her speech, her laws, her civilization. The Slavonians have absorbed the Turco-Tartars, the Turco-Mongolians, and the Caucasians. The Russians proper have penetrated in compact masses among the original inhabitants. Siberia was conquered by the Cossacks, who laid it at the feet of the Czar, obtaining thereby the pardon of their political offenses. While part, a small part, of Siberia

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is used as a penal colony, the great body of it is open to settlement. The movement of Russia toward the Pacific is largely a movement of colonization. There is a great sameness of physical conditions within the same parallels, so that the peasant population, which is over eighty per cent of the population of Russia, following, as most colonists do, the parallels to which they are accustomed, find the same forests or prairies, the lower plateau fit for grain, together with ample pasturage and opportunities for bee-keeping such as delight the Russian heart. The mixed peoples formerly living there are readily absorbed, as they find in the Russian a common language, the very name Slav meaning the "intelligibly speaking man." Thus with a common language and a common government, and a very strong one, the Russian Empire is becoming most formidable in northern and eastern Asia.

Russia has what China lacks, an imperial army and navy. In China the warships belong to the different viceroyalties, as do the land forces. Her many petty states have the appearance of separate governments with their several navies and militia, and the mobilization of the land forces into a common national army, owing to the absence of speedy communication, has been impossible. Russia, although composed of as many nations and having as vast a territory requiring government as China, is European rather than Asiatic in her spirit and methods, and so is strong where China is weak. Nor has Russia forgotten her two centuries of servitude to the Mongolian yoke. Peter the Great took steps to render impossible such humiliation a second time by seeking to officer his army with foreigners from Germany and Austria and by bringing ship carpenters and seamen from Holland and England to create a navy. When the German and Austrian firearms and discipline were introduced among the rude soldiery of Russia, as notable an event occurred as when Japan exchanged her two-sworded Samurai for armored ships and Murata magazine guns. If Peter the Great, the first Czar to adopt European dress and the European calendar, had not built St. Petersburg, "the window by which Russia looks at Europe," his country would have continued Asiatic and been subject to conquest by some other Asiatic power, as in the thirteenth century. But Russia is now both European and Asiatic, and is astonishing the world by her enterprise in extending and developing her Asiatic possessions. A mighty wedge of Europe is securely driven into the very heart of Asia. An irresistible glacier is moving from St. Petersburg toward the Pacific! The very serfs in the imperial mines have been liberated and organized into Cossack regiments for service in Siberia, and will soon

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be doing guard duty along the Russian railway in Chinese territory, and that with the consent of the Chinese government.

In her wonderful progress since the Crimean war Russia has only once shown any disposition to enlarge her dominion by the sword. When the news reached Constantinople that Prussia had required the cession af Alsace and Lorraine, the able Russian minister called on the Prussian minister and said: "I want to congratulate you and to thank you. For you it is an egregious blunder, but for Russia an untold blessing!" So it has proved. That disputed territory has kept Germany burdened with the largest standing army in proportion to her population of any country in Europe, while Russia has been able to pursue her mighty plans of internal development. Once indeed, some twenty years ago, she deemed that outraged Europe would consent to the dismemberment of the Ottoman Empire, and that Constantinople would at length fall to the lot of long-waiting Russia, which had triumphed in every great battle over the Turk. But the Berlin Congress reviewed and recast the Treaty of San Stefano, and the aggressive policy of Russia toward the Bosphorus was checked, only to make her more determined in her march toward the Pacific and more fixed in her policy of developing her territory and resources. With the accession of Alexander III., the father of the present Czar, the Russian Empire has been the scene of notable progress and reform. The liberation of the serfs, the building of the Trans-Caspian and of the Siberian railroads, the relaxation of the rigid military discipline, which had been common since the time of Peter the Great, a less exacting censorship of the press, the colonization of the Pacific Provinces won from China in a game of diplomacy, and the development of Russia's great mines and plains and oil fields, have been events which have added more to the reputation of Russia than all her achievements in battle. Following in the steps of his able father, the present Czar aspires to be "the peace-keeper of Europe." The hand of Russia is now strong enough to give the needed emphasis to her words. Russia's greatest victories are those of peace. Her diplomacy has secured for her more territory than her arms. Her greatest minds are in her foreign office and in her legations. But her armies are ever ready to enforce her treaty rights. Russia has learned how to wait. Like ancient Rome, she knows the value of great highways. Steel rails are of more value than bayonets because they can mobilize bayonets. France, the second money power in Europe, is Russia's much-esteemed ally because as a purchaser of Russian bonds she can furnish the needed steel rails. The disastrous retreat of Napoleon from Moscow is not forgotten by Russia as she makes her great roadways in Central and Northern

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Asia. She will have no frontier armies far removed from their base. If the Russian bear ever needs to strike, the blow will be given at short range. But so long as the growl will suffice, the blow will not be given.

The contest between Russia and England for Asiatic territory is likely to be one of wits rather than of swords. England has a larger navy than Russia and France together and will continue to multiply her warships to guard her immense merchant marine. So long as war can be avoided it is to the interest of both countries to keep the peace. England has 50,000,000 Mohammedan subjects in India, more than are in all the Turkish Empire, while Russia has her numberless nihilists whom she does not care to give the coveted opportunities which war affords. It may be an armed peace, but it seems that no war is likely between these great powers and neither has much to fear from any other power. Friendship between Russia and England is vital to the integrity of both empires. Persia may possibly be absorbed next by Russia, but England will follow with some equally important acquisition of Asiatic territory.

What will be the effect of the conquests of Russia on Protestant missions? It is a mistake to suppose that while Russia has a State Church no other religion is tolerated. There are 8,000,000 Roman Catholics in Russia, some 3,000,000 Protestants, and about the same number, each, of Jews and Moslems, besides many thousand heathen. Russia has been intolerant toward the Jews, she admits, because the Jews have been too exacting of her peasants. But it may as well be admitted that ignorance and intolerance go together, and a nation with so large a proportion of illiterates as Russia, fully three out of every four, a nation that has no pulpit (for the Greek priest dare not preach when his words may lead to arrest and exile), a nation thus narrow, is necessarily intolerant. Russia is living religiously in the sixteenth century and not in the nineteenth; and is intolerant for self-protection. But be this said to her honor—she permits the circulation of the Bible, and in the selection of her able diplomats she does not hesitate to use a Lutheran or other Protestant if he is the best servant of the State. The expansion of Russia means that the Greek Church is to become more of a missionary Church. The notable success of Bishop Nicolai in Japan, where he has made the Greek Church to be greatly esteemed as it has been greatly successful, tells of what catholicity of spirit may be found in one who has aided so largely in the circulation of the Holy Scriptures in Japan.

The hope of Russia and of Christian effort in Russian territory is a mighty reformation in the Greek Church, a genuine

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revival of the spirit of Chrysostom which shall make it a witnessing Church, shall restore it its eloquent pulpit and make it a power in all the vast Russian Empire, and a coworker with other Churches in missionary effort throughout the unevangelized parts of the world. That Russia will resent any missionary efforts that are semipolitical is to be expected. Not only China and Japan and Korea have done this, but the British Empire has ever been watchful of Jesuits and their methods. Russia has never been slow to learn of her great rival. The English language is widely spoken in Russia, and English literature is much sought after and English methods studied and followed. Let it be hoped that with her superb opportunities in the Far East, Russia will not be slow to see how much of England's strength is due to her spirit of toleration.

The negotiations between the Church of England and the Eastern Church which are now pending, and in whose interest dignitaries of the English Church are now visiting in Russia, may have even more to do with this question of toleration than the union of the dynasties of the two empires in the person of a granddaughter of Queen Victoria who is the present Czarina of Russia.—*Bishop E. R. Hendrix, in the Review of Missions.*

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AN ANCIENT GAZETTEER OF KOREA.

THE great work entitled *Yo-ji Sŏng-nam* 輿地勝覽, "Wonderful Exposition of the Circle of the Realm," is a geographical, historical and general gazetteer of the Kingdom, in twenty volumes. It was begun by one No Sa-sin, better known by his pseudonym No So-jă, in the days of Mun-jong Tă-wang, the fifth king of the present dynasty, who reigned 1451—1453 A.D. It was completed about fifty years later by Sŏ Kŏ jŭng whose pseudonym was Sŏ Sa-ga. We are not told what the sources of their information were.

The book contains a minute description of each of the 369 prefectures of Korea, *seriatim*. A map of each province is appended. In order to convey an idea of the remarkable character of this work, I will first give a list of the various points discussed in connection with each prefecture and then give a translation of a representative prefecture showing how the subject is handled.

This work tells us in regard to each prefecture:—

(1) The boundaries of the prefecture and the distance to the contiguous prefectures; also the distance to Seoul.

(2) A historical review of the prefectural town giving the changes of name which it has undergone from the earliest days until the present time, (A.D. 1453).

(3) A historical review of the outlying towns of the prefecture.

(4) A simple list of all the names the prefecture has been known by, in chronological order.

(5) The family names that have originated in the prefectural town or that have been prominent there.

(6) The family names of the outlying villages and towns.

(7) The peculiar customs of the people, local festivals and observances, together with the story of their origin.

(8) A brief description of the topography of the prefecture, its relative size and fertility.

(9) The present and ancient name of each mountain, pass, river, estuary, harbor and lake with historical incidents connected with them.

(10) The productions of the prefecture, mineral, vegetable, animal, with the place where each product is found.

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(11) The names of the fortresses and other defensive positions, their position, size, nature and other characteristics.

(12) The names and positions of important strategic points in the prefecture, whether mountian-pass, harbor or ford.

(13) The fire-signal mountains, their names, positions and direction from each other.

(14) Names and positions of the government buildings in the prefecture together with historical notices.

(15) Names of famous summer-houses and the events which made them famous.

(16) The schools of the prefecture, their position and nature.

(17) The government horse relay stations, their names, positions, distance from prefectural town together with historical anecdotes.

(18) The bridges of the prefecture, their names, positions and historical associations.

(19) The monasteries of the prefecture, their names, positions, size, date of founding and historical anecdotes.

(20) Shrines to local spirits, their names and positions together with the name of the spirit and the origin of his worship.

(21) Royal graves, if any, their names, positions, occupants and historical notices.

(22) Ancient monuments, inscriptions, remains, &c., &c.

(23) Names of celebrated prefects noted for their virtues, and historical notice.

(24) Names of celebrated citizens and the causes of their celebrity; also of people noted for filial piety or unusual chastity.

(25) Interesting localities, either because of natural beauty or historical associations. Names, positions and historical notices.

It will be seen from the above table of contents that while the book in question does not give the population, manufactures, wealth nor several other particulars that a first class gazetteer would be supposed to contain it is quite probable that it surpassed any book of its kind in Europe at the time when it was made, nearly half a century before Columbus crossed the Atlantic.

In order to see how the plan is carried out let us take the town of Kyŏng-ju in Chŭl-la province as a sample and see what this work has to tell us about it. We must not fall into the error of thinking that something is said about each of these twenty-five points in connection with each prefecture, for some of them are lacking in some of the characteristics referred to. It is for this reason that I select Kyŏng-ju for while it is not an average prefecture it is a typical one. We must also remember that there have been changes since the book was written.

Kyŏng-ju is a celebrated place, the ancient capital of the

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kingdom of Sil-la. For this reason it is more minutely described than some other places.

Boundaries.

Kyöng-ju prefecture is bounded on the east by Ul-san, sixty-one *li* distant and by Chang-geui, eighty-three *li*; on the south by Eun-yang, sixty-two *li*: on the west by Ch'ŭng-do, seventy-six *li* and Yöng-ch'ŭn, fifty-three *li*; on the north by Yon-il, thirty-six *li*. The distance from Seoul is 783 *li*.

Historical Review.

From the first this was the capital of the kingdom of Sil-la. In the O-bong year of the Han dynasty, Pak Hyok-ko-sé founded his capital here. The name at first was So-ya-bol. According to other writers it was Sa-ra and according to others Sa-ro. In the days of King Sok T'al-hă a hen was found in Si-rim forest and because of events connected therewith the name was changed to Kyé-rim. In the days of King Ki-rim the name Sil-la was introduced. In the 10th year of the reign of Wang-gön, the founder of Koryo, the last king of Sil-la surrendered to him and the name Sil-la disappeared, the name Kyöng-ju being given to the town. Later it was raised to the position of a great military station; then it was lowered again to a mere prefecture; then later it was lowered to the position of a lesser prefecture; then during the reign of King Hyön-jong it was elevated to the honor of being the "Eastern Capital." This was because a book came into the king's hand called the "*Sam-han Whé-t'o-geui*, "The union of the three Hans," in which it said "It will be well if Koryo makes three capitals." In the time of King Sin-jong an insurrection took place here but was speedily put down. Then the idea got abroad that Sil-la was again to arise and assume her ancient splendor and the people of Kyöng-ju invited other districts to join in a revolt. This proved abortive and the place was again lowered to the position of a simple prefecture and all her tributary districts were taken away. King Ko-jong again made it a military center and King Chung-yŭl changed its name to Kyé-rim. The founder of the present dynasty changed its name back to Kyöng-ju.

The Outlying Towns.

An-gang, north thirty *li*, first called Pi-wha; Keui-gyé, north fifty *li*, in Sil-la days called Mo-hyé also Wha-gyé, joined to Kyöng ju by King Hyön-jong of Koryo; Cha-in, west sixty-three *li*, called No-sa-wha in Sil-la days, also called Ki-wha, joined to Kyöng-ju by King Hyön-jong in Koryo times; Sin-

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gwang, north fifty *li*, called Tong-in-eun in Sil-la days also called Sin-eul. Sil-la king Kyŏng-dok first called it Sin-gwang, King Hyŏn-jong of Koryo first joined it to Kyŏng-ju. Ku-sa Pu-gol, west sixty *li*, called in Sil-la times Ma-jil-lyang, also called Yo-ryang. Lost its name as prefecture and became a simple village under King Kyŏng-dok of Sil-la. Chuk-jang Pu-gok, north sixty *li*, called in Sil-la times Chang-jin. In Koryo times made a simple village. Puk-an-gol Pu-gol, west fifty *li*.

Names in Chronological order.

Chin-han, So-ya-bol, Sa-ro, Sil-la, Nang-nang, Kyé-rim, Wol-sŭng, Tong-gyŭng, Keum-o, Mun-ch'ŭn.

Family Names.

In Kyŏng-ju proper the greatest names were Pak, Sok and Kim (pronouced properly Keum then). King Yu-ri of Sil-la gave the family names of Yi, Ch'oé, Chŏng, Son, Pă, Sol.

In An-gang the common family names were An, No, Kim, Whang, Yom, So, Pyŭn and Yun. These originated partly in China.

In Keui-gyé the names were Yu, Yang, Măng, Yun and Kim.

In Cha-in the names were Pak, Han, Chŏng, Chu, Im, Pyŭn.

In Sin-gwang the names So, Chin, Yun, Sin were most common.

In Ku-sa were the Chŏng, Sok, Cho and Chŭn families.

In Chuk-jang we find the names Kal, Yi, Kim, Song.

In Sŭng-pop-i the names Kim and Ch'oé.

In Pi-an-gok the names Yi, Song and Kal.

Customs.

It was sometimes call "King's Son's Kingdom" because a certain emperor of the Tang dynasty upon hearing the words of a Sil-la envoy was so pleased that he exclaimed "Indeed that is a king's son's country."

The people were fond of white clothes; the women braided the hair and knotted it in front tying it with colored silk. They wore beads about the head. At weddings they drank wine and ate rice. On meeting New-year's day they bowed to each other. Polite salutation was to kneel and place the hands on the floor. They sacrificed to crows because the crow gave a Sil-la king warning of the unfaithfulness of his queen.

The Flax Spinning Festival was engaged in by daughters of the nobles who met at the house of the princess in the days

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of King Yu-ri and wagered as to who could spin the most flax. Those who failed had to "treat" the others.

The "Wind Month Master" and the "Flower Bridegroom." In the days of King Pok-heung of Sil-la a company of beautiful young lads was selected and put under the instruction of competent teachers. These boys were called "Masters of the Wind Month." In order to discover good men for official positions the king put two beautiful boys in the midst of a crowd of men and then watched how the men treated them. According as men talked to them in a proper or improper way, the selection was made. These boys were called the "Flower Bridegrooms."

The sword dance. A Sil-la boy learned the sword dance and went to Păk-jé, where, while dancing before the court, he stabbed the king. He became the patron saint of the sword dance.

They held a bathing festival on the 15th of the sixth moon, when they bathed, feasted and had a raffle.

Goods were carried on the back or carts; the people were kind and gentle; the land was fertile and the climate salubrious.

Topography.

The prefecture is large and mountainous. It is an important strategic position. The mountains and rivers are wonderfully combined.

Celebrated Mountains, Rivers, &c.

Mang mountain east nine li, called the "Master Mountain" because it lay to the back of the capital. T'o-ham mountain east thirty li, called "East Peak" in Sil-la times, and there sacrifices were made. Keum-gang mountain north seven li, called "North Peak" in Sil-la times. Pi-wol-tong mountain west sixty-seven li. Myung-whal mountain east eleven li. Sun-do mountain west seven li, in Sil-la times called "West Peak" or also variously called So-sul, So-hyung or So-yŏn. Ham-wol mountain east forty-five li, in Sil-la times called "South Peak." Keum-o mountain also called "Nam-san." Hyung mountain in A-gang east twenty-one li, called Puk-hyung mountain in Sil-la times and there sacrifices were made. Ul-ga mountain west twenty-three li. Po-gan mountain south twenty li. Muk-chang mountain south thirty li. Chi-wha-gok mountain west forty li. Tan-sok mountain west twenty-three li, called also Wol-sang Mountain. A celebrated Sil-la general, Kim Yu Sin, desired to attack Kokuryo and Pak-je and so took a sword and ascended this mountain. Entering a cave he began to whet his sword on a stone. When he emerged he struck a great boulder with the sword and split it;

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then he smote the fragments and split them in turn. The fragments are still shown and it is for this cause that the mountain is called Tan-sok Mountain or "Split Stone Mountain." Cha-ok Mountain twenty-one li, west of An-gang. Tal-sung Mountain thirteen li south of An-gang. Pi-hak Mountain five li west of San-gwang-hyön-yok-bak Mountain, south thirty-five li. Here the same Sil-la general came and prayed that he might be given greater skill in military matters. Pak-ka-ri Mountains twenty li east of Cha-in-hyön. Chom Mountain sixteen li north of same. Sa-ra Pass north thirty li. Kou-da Pass east thirty-six li. Yo-geun Valley west forty-one li. A Pak-jé general, Ka-so, laid an ambush here but King Sön-dok of Sil-la knew of it by intuition and sent and killed them all. Song Pass north fifty-eight li. P'al-jo Pass east fifty-three li. Ma-buk Mountain twenty-six li north of Sin-gwang. Si Pass, east fifty-four li. Ch'u Pass east twenty-five li. Chi-sul Pass south thirty-six li. This was where the wife of the Sil-la envoy to Japan, Pak Ché Sang, starved herself to death in sight of the distant Tsushima Islands where her husband had met his death at the hands of the Japanese.

The sea is fifty-four li east. P'al-jo Harbor, east fifty-three li. Here are fisheries. Hyung-san Harbor, twenty-four li east of An-gang. Here also are fisheries. Tong-ch'un River, east five li; also called Puk-c'hun and Yon-chun. Its water comes from Ch'u Pass. So River west four li. It has three sources. Yol-bak Mountain, Muk-chang Mountain and Ch'i-wha-gok Mountain. The three joining flow to Hyung-san Harbor. On-ji Lake, twenty-four li east of An-gang. In it is a dragon's house. In times of drought they prayed here and rain came. Ku-ryun River north twenty li. Here are fisheries. Sa-deung-i Brook east twenty-four li, also called Whang River, rises in T'o-ham Mountain and flows west. Mo-go Brook south five li, (here follows a long eulogy on the beauties of this stream). T'o-san Lake east forty li. Ko-wi Mountain south twenty-five li.

Products.

Alum, found at Sa-ra Pass. Iron, found at P'al-jo Harbor. Sulphur, found at Pi-wol-tong Mountain. The ear-shell, fish, clams, sea-perch, cuttle-fish, bream, ling and other fish. Seaweed, mushrooms, pine-nuts, honey, lacquer, white snake (for medicine), various other medicines, including dog-wood. Mulberry (from the bark of which paper is made).

Fortresses.

The wall of Kyöng-ju proper is of stone, 4,075 yards long, twelve yards high (one yard being nineteen inches, Eng.) Within

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it were thirty wells. Pu-san Fortress, thirty-two li to the west, was of stone, 3,600 yards around and seven yards high, now badly, broken down. Within are four streams, a pond, nine springs and a store-house.

Outlying Fortresses.

Kam-p'o (harbor) east seventy-two li, a naval station of second grade. In the time of the Ming dynasty this was walled, 736 yards around, thirteen yards high, with four wells.

Fire-signal Mountains.

Hyung-san Light visible from Yon-il on the east and Yŏng-ch'un on the west. Ha-so-ji Light, east sixty-three li, visible from Ul-san on the south and Kyŏng-ju on the north. Tok-san Light, east fifty-four li, visible from Ha-so-ji on the south and Chang-geui on the north. Also Ta-ch'am, Tong-ak, Ko-wi-san, Na-p'o, Chu-sa-san and So-san Lights.

Government Buildings.

Chip-kyŏng Palace to the north of the prefectural town. A picture of the founder of this dynasty is preserved there. The government guest house in the town.

Summer-Houses.

Pin-hyun, Eui-p'ung, South, East, Keum-jang, Ham-bvak and Yi-gyŏn summer-houses. The Japanese harrassed the Koreans so badly in the days of King Num-mu of Sil-la that he said "After I die I will become a dragon and will guard the shore of Sil-la." So they buried him by the sea side, and his son and successor on one of his frequent visits to the place beheld a dragon lift its head from the sea. Ten steps lead down to a boulder that has four "horns" called the "Great King Rock."

Schools.

Hyang-kyo, a shrine to Confucius, south three li. So-hak-dang, east two li; the best scholars of the district gather there and teach the people.

Horse Relay Stations.

Ku-o Station, east forty-eight li; Cho Station, east twenty-five li; No-gok Station, south twenty-six li; A-wha Station, west forty-five li. Also Sa-ri, Eui-gok, Kyŏng, Im-bo, In-bi, Yuk,

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Mo-ryang, Po-i, Tong-wön, Yong-du, Chang-nyung and Hyé-ri stations. (The position of each being given).

Bridges.

"Great Bridge" across the Mun River. Kul-yun-ch'un Bridge north twenty li. Sin-wun Bridge west ten li. Also the celebrated Hyo-bul-hyo Bridge, so called because a certain woman with seven sons led a dissolute life and at night waded the stream to carry on her amours. Her sons took council and built her a bridge. This shamed her into rectifying her course, but the bridge was called "Dutiful Undutiful" because her sons, tho dutiful to her, were undutiful to the memory of their dead father.

Monasteries.

Yung-myo Monastery, west five li, built 632 A.D. on the spot where a pond had once been, but had been emptied in a single night by spirits called Tu-du-ri.

Pun-whang Monastery, east five li, built in the time of King Söng-dok of Sil-la. Here was set up a monument of "Black gold-stone." Pul-guk Monastery on T'o-ham Mountain with two handsome stone bridges before it. Chi-rim Monastery at Ham-wol Mountain. Ka-mun Monastery, east fifty li. Beneath it was a rock with a hole from which a dragon periodically emerged. Ch'un-ju Monastery, northwest of Wol Fortress. From this monastery came the notorious priest who debauched the Queen of Sil-la and was shot by the King as he hid behind the zither.

Sok-chang Monastery, north ten li. A priest, Yang-ji, had a brass club which he could send flying thro the air and when it came near a house it would emit a rattling sound. The inmate of the house would come out and deposit money in a receptacle attached to it and then it would return of itself. Also there were Pop-kwang, Ch'un-yong, Mu-jang and Yong-jang Monasteries.

Altars and Shrines.

Sa-jik Altar, to the district spirits. Shrines to the great kings Pak Hyok-ko-sé and Sok-t'al-ha. The Yo Altar, to the spirits of disease. Also the Söng-mo or "Holy Mother" shrine. It was in honor of the mother of Hyok-ko-sé, tho others affirm that he was born from an egg, maternity unknown.

Graves.

The grave or graves of Pak Hyok-ko-sé are in five places. When he died he ascended to heaven but his body fell again in five pieces. When people tried to put them together they turned

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into serpents. So they were buried in five different places. Also the graves of twelve other of the kings of Sil-la.

Ancient Mounments, Inscriptions and Remains.

Under this heading we are told about (a) The origin of the six original districts of Sil-la, (b) The origin of Pak Hyok-ko-sé from the egg, (c) The origin of his queen from Yon-yong (spring), (d) The localities where dragons have appeared, (e) The origin of the term Kyé-rim, (f) The building of the first fortresses. There are also anecdotes about famous summer-houses, harbors, ponds, mountains, precipices, valleys, passes, musical instruments, bridges, bells, monasteries, forests and stockades.

Noted Prefects.

Wi-yong became the first prefect after the fall of Sil-la.

Ch'oa-jung was greatly beloved by the people of Kyöng-ju. He made his home at Song-do the capital. At one time when the people of Kyöng-ju revolted he was sent to restore peace. As soon as the people saw him they quieted down. Besides these there are thirty-four other names mentioned together with the reasons why they are specially celebrated.

Celebrated Citizens.

On Gun Ha, who, when Kokuryo soldiers came to kill the King of Sil-la, put on the royal robes and personated the king and so was killed in his stead.

Sol Som Du, who went to China and took part in the invasion of Kokuryo.

Köm Gun, who, in time of drought, when people were even selling their children to obtain the necessities of life, refused to take his share of government grain which was being stolen by the officials. They therefore feared that he would denounce them and at a dinner they poisoned him.

Yi Sa Bu, who made the wooden lions which were placed in the bows of the Sil-la boats when the island of Dagelet (Ul-leung-do) was attacked. The natives believing them to be real surrendered without striking a blow.

Sok U Ro, who insulted a Japanese envoy, thus bringing on a war. The invading army were pacified when he gave himself up and they had burned him alive, but his widow, the following year managed to poison the envoy who had come a second time. From this dates the hereditary feud between Japan and Korea.

Ch'oé Chi Wun, the great traveler and scholar who was so far in advance of his times that the other officials were jealous and he was obliged to become a hermit.

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Sul Chong, who invented the Yi-t'u, the first system ever invented for a diacritical pointing of the Chinese text so as to indicate the inflectional endings.

Kim Hu Jik from whose grave came a sound of weepings which induced a king of Sil-la to reform.

Pak Kyul or "Hundred Patch" the indigenous but musical gentleman who invented the celebrated song about rice-shelling.

Pak Ché Sang, who went to Japan and secured the escape of the King's brother and when put to the torture averred that he would rather be a Sil-la dog than a Japanese official.

Besides these a score or more whose names have been handed down because of brave deeds or filial piety.

Things worth seeing.

Dog's head Peak, so called because of the striking resemblance.

"Hen Forest" where the hen was found beneath the golden casket that hung on a branch of a tree, from which circumstance the name of the kingdom was changed to Kyé-rim.

The golden bowls that are turned up by the farmer's plow and which come from the graves of long forgotten kings.

"Turtle Mountain," famous for its beauty.

P'o-sok summer-house where the robber chieftain, Kyun-whon surprised the King of expiring Sil-la as he feasted with his courtezans.

"Mosquito Brook," where Sil-la kings delighted to build summer-houses.

The jade flute that can be blown nowhere else than in Kyöng-ju.

"Half-Moon Fortress;" the grave of General Kim U Sin; the local songs; the sword dances.

Such is a very incomplete and condensed account of the description of the single prefecture of Kyöng-ju. If it were done in a thorough manner it would fill a small volume. Enough, however, is here given to show the great value of the work as a thesaurus of history, legend and folk-lore in general. As it was written over 300 years ago, some of the statements would not hold good for to-day.

The book as a whole, dealing as it does with every part of the country, is a genuine guide-book to Korea. With it in hand one could not well miss any spot of interest except such as have become interesting thro events which have happened since its publication three centuries ago.

HOMER B. HULBERT.

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A WEEK IN THE COUNTRY BETWEEN SEOUL AND SONGDO.

ONE Friday morning in the early part of May a man came into my office at Seoul and said that he lived in Taiwon, a town some eight miles to the northwest of Koyang, at which place we have been working since last December. He had heard of our work at Koyang and had learned something of Christianity from books purchased of colporteurs. He was desirous of learning more, and believed that should a foreign missionary visit Taiwon it might be possible to start a fruitful work there. I said to him: "You are just the kind of man that I am on the lookout for. I will leave Seoul next Monday afternoon and you may expect me in Taiwon at nine o'clock, Tuesday morning." After some further conversation he purchased several books and went about his business.

As we have to take all our bedding and food with us, a week's trip, such as we contemplated, requires a considerable amount of preparation; but by Monday noon all was ready. When our baggage, consisting of two traveling cots and bedding to match, a week's food for two men, pots and pans for cooking it, to say nothing of clothing, umbrellas, sun-hats, etc., had been piled on our little Korean pack-pony, he presented a spectacle which, if led thro the streets of an American city, would draw as great a crowd as the band-wagon of a circus, with the elephants and all the other animals. His cute little nose and tail could be seen protruding from opposite ends of the pile, and a close observer would have noticed the four diminutive legs below, which supported the entire mass. Notwithstanding his ridiculous appearance, he gave us splendid service, and the merry jingle of the bells tied to his bit, as he trotted along behind us, was a constant assurance that he was doing his best to make our trip a success.

Our first stopping place was Koyang, fourteen miles from Seoul. Immediately on our arrival we went to our chapel, and that night was passed pleasantly in a clean, sweet room

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which our Koyang members have set apart for the use of the missionary during his visits to them. After supper, about fifteen persons, hearing that we were in town, came up to the chapel, and we had an interesting service of prayer and praise together.

The next morning we were early on the road, and I have rarely enjoyed a walk more than I did the one from Koyang to Taiwon. Our road was a mere footpath, but it led thro scenes of surpassing beauty. Over hill and dale we took our way, by banks beautiful with waving fern, fragrant with the modest lily-of-the-valley, and glorious with the purple iris, which was abundant and in full bloom.

Streams of crystal water ran beside or dashed across our way and, as if to fill our hearts to overflowing with the enjoyment of time and place, the air was tremulous with music. The skylarks are numerous in Korea, and they seemed to be all out this bright May morning, and bent on leaving no note out of their song of praise. It was charming to watch the little fellows soaring almost perpendicularly into the sky, singing as they went as if every motion of their wings forced music from them until at last, with a rapturous burst of song, they dropped like a stone to the nest below. Just before we reached Taiwon we saw several great trees some distance ahead that seemed to be full of large white blossoms, like the magnolia. We wondered what they could be, and soon found out, for as we approached a multitude of great white-breasted storks arose and sailed away to the other side of the plain we were crossing.

Arriving at Taiwon, we had other things than the beauties of nature to engage our attention. Our friend was soon found, and he at once led us to a house of the better sort having a large court. A few of the neighbors came, and we were soon busy telling the old story which is always new. The people were quite pleasant, but as we were the first foreigners that have visited the town, they seemed a little shy and distrustful. When I observed this feeling I determined not to prolong our first visit, so after about two hours we left a few books and went across the plain to a market town, where we had our dinner. I wanted to do some work in this place also but found it exceedingly difficult. It being market day, the streets were crowded, and a goodly number had managed to imbibe a sufficient amount of *sool* to make them hard to manage. Whenever we would stop to speak or sell books several of these tipsy fellows would crowd in and create such a state of affairs that we felt it useless to continue; but I have this town in my mind and it will go hard if we do not get a footing there some day. Leaving this place, we reached Pa-ju about 4 P.M., after a walk of ten miles

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with a hot sun pelting on our heads and backs. We found an inn and were just about to stretch our cots for a good rest when one of our native helpers came in and said that the day before, seven men from a town three miles farther on, hearing that we were on the road, had come into Pa-ju and waited eight hours for us. Tired as we were, we felt this meant a call for us to move on, and we were afterwards richly repaid for so doing. Following Mr. Kim, who acted as our guide, we came to quite a considerable town called Mun-san-po, situated on a little estuary of the Imjin River. We were led to what seemed to be one of the best houses in town, where we found a hearty welcome. Passing thro the outer row of buildings, we were shown to our rooms which were unusually clean and opened out on a little court filled with beautiful flowers and well kept shrubbery. On making inquiries, we found that no other missionary had ever visited the place, that native colporteurs of several denominations had passed thro, and that books had been purchased from them. They had put their heads together and had determined to build for themselves a house of worship, and already had made a good start in that direction. The timbers were up and the roof on, but for want of means they had been compelled to stop work. After we had rested a bit and had our supper about a dozen well-dressed, respectable-looking people came in and we spent an enjoyable hour in reading, talking, and praying together. In the morning they came in for service again, after which they took us out to see the church they are trying to build. We found it charmingly situated on high ground, commanding a fine view of the town and river. The frame was well put together and covered with a good thatch. Apparently only the mud walls and the floor were needed to make it ready for use. We became very much interested in this little band of believers, still very ignorant, but earnestly striving to do what they regard as their duty. As we left the town on our way to Songdo, several of them followed us, and about a mile out we sat down on the grass and talked over their prospects. We gave them such advice and encouragement as their case seemed to require, and then separated, they to return to their homes and we to pursue our journey. I believe that they are very much in earnest, and I shall watch their development with deep interest. Every one was so busy in the field preparing to put in the rice crop that we had very few opportunities for work that day, and consequently arrived at Songdo early in the afternoon. Mr. Yi gave us a warm reception, as usual, but we were pained to learn that his little son was suffering from a severe attack of dysentery. He was brought in to us a little later, and I saw at once that the child was in sore need of wise medical

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attention. We had no suitable remedies with us, and all we could do was to hand over two cans of condensed milk which we hoped might give the child some nourishment until nature could have a chance to heal the disorder.

Songdo is Korea's second city in point of size and was formerly the capital of the kingdom. Being the center of the ginseng trade, it contains much wealth, and has a kind of business aristocracy not found in any other Korean city. I think we shall find this in our favor as we progress with our work. These business men are accustomed to deal with foreigners, and have much more liberal views of things in general than the official and literary classes. I have met several prominent business men at Mr. Yi's and have always found them exceedingly pleasant and friendly. During the afternoon of the day we were in Songdo a gentleman came to see me, and we had a long talk on the subject of Christianity. To my surprise I found him to be quite familiar with both the Old and the New Testaments. He repeated for me the Ten Commandments, the Apostles' Creed, and the Lord's Prayer, and also a prayer that he had made for his own private needs. He came again after supper and said that as he was a firm believer in Christ he would like to be enrolled as a candidate for baptism. Of course I could not refuse such a request. He then said that he was anxious to have his two sons, who were attending the government school in Seoul, brought somewhat under our care, and asked if he might have them come to me on Sundays. To this I agreed, and sure enough the day after my return home here came the two boys with a letter from their father. Of course it is too soon to say how it will all turn out, but it looks very much like the beginning of a work in Songdo which I trust will develop until the city and all the country round about shall know and love our Lord.

Early Friday morning we left Songdo and turned our faces toward home. At two o'clock in the afternoon we reached Pa-ju, having walked fully twenty-seven miles since morning. As we approached the town it was good to find two of our native Christians on the road. They were expecting us that afternoon, and had come out about a mile to meet us. They led us to a house at the end of the town nearest Seoul, where there were rooms all set in order to receive us. I had determined to remain with our brethren at Pa-ju that night, but Mr. Collyer was anxious to get home, so after an hour's rest he pushed on to Koyang, making a good forty miles' walk during the day. After supper one member and four probationers came in, and after singing and prayer I talked to them about the parable of the lost sheep.

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It seemed a little band, those five among the thousands of heathen around them, and yet I felt that it was a good start. They will form the nucleus around which a church of five hundred may grow up before so very long. We left Pa-ju Saturday morning, and as we were to spend the Sunday at Koyang, only thirteen miles away, we thought it worth while to take our time and visit two villages not so very far off the road, where some interest had been awakened. At the first place we were disappointed, as the friend we wished to see was absent, but we left a message with one of his neighbors and gave a beautiful mountain overlooking the village the name of Mt. Hope, to remind us that we still expected to see a good work done here. About halfway between Pa-ju and Koyang are two remarkable Buddhas, evidently cut out of the solid rock I did not go up to them, but judging by the view I had from the road, they must be at least sixty feet high and large in proportion. There is a tradition that they sprang up out of the earth in a single night. Just over the hill from these two giant images and nestled in one of the loveliest valleys I ever saw, is a Christian home. The eldest son walked into Koyang about six weeks ago for baptism, and the mother and younger brother did the same thing the day following our visit. I was much impressed by this Christian family. They are simple peasants, but still they are able to read, and the Christian books neatly arranged in their best room were the first thing that caught my eye. The old mother was over sixty and was nearly blind. She had evidently lived a life of toil and suffering, but when I spoke to her about the land where there are no blind eyes and tired, aching limbs, the wrinkled old face lit up with a bright smile, then she reverently bowed her head and uttered the single word "yes." I was very much touched: but when they began to talk about dinner, visions of garlic and "kimchi" came up before me, and I insisted that we must move on. There is no telling what time and necessity may do for me, but up to date I have not been able to overcome the discomfort which the mere suggestion of the favorite Korean dishes gives me.

On our arrival at Koyang I learned that Mr. Collyer had gotten in the previous evening, in very good time, having walked forty miles during the day, and that he was up and off for Seoul by daylight the next morning. Sunday was very pleasantly passed with our infant church at Koyang. In the morning I had more liberty in the use of the language then I had experienced before, and after preaching I administered baptism to eight adults and one infant. Two of those receiving baptism were the blind woman and son that I had visited the day be-

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fore, and several of the others were wives of men who had been baptized a month before. Knowing that there would be an American mail waiting for me at home, I was on the road bright and early Monday morning, and fifteen minutes after seven entered the west gate of Seoul, having walked the fourteen miles from Koyang in two hours and fifty minutes. We had been away a week, and, leaving out the days spent at Songdo and Koyang, we averaged a walk of twenty-five miles a day, and did a considerable amount of preaching and book-selling in the intervals. I have rarely passed a week more pleasantly. The contrast between these beautiful hills and valleys and the flat, uninteresting country around Shanghai and Suchow was constantly forcing itself on my mind and I reached home almost reconciled to the change which had involved the giving up of so much and the acquiring of a new language.

C. F. REID.

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PAK—THE SPOON-MAKER.

WHILE, not pretending to be learned in what in modern times is called the science of folklore, I like to hear the stories of the common people, showing as they do not only their customs and habits, but their hopes and aspirations and doubts, desires and fears.

I have noticed, as no doubt most others have, that many of these simple but interesting tales evince the universality of the desire of mankind, especially among the humble and lowly, to escape from the curse pronounced against our common ancestor, that in the sweat of his face should he eat bread; in other words the desire to "get something for nothing," and that among the most popular of folk-lore stories are those which tell how some poor mortal by particular smartness or supernatural aid has been able to do this. To this class belongs the story of Pak—the spoon-maker.

He lived many generations ago—indeed before the present dynasty—in what was then the capital of Korea, and being a skilful worker at his trade, by great industry and rigid economy had been able to support his small family, consisting of his wife and a son and daughter, in comparative comfort and also to lay aside each year some small savings for the proverbial rainy day. This hoard he carefully kept concealed and slowly and most laboriously added to, until he had past the meridian of life, when he became possessed of a most uncommon propensity—in his case we may say, mania; it was to dispense charity and thus divide his hard earned savings with others, less fortunate, or it may be said, less industrious and frugal. As a rule those who have thus accumulated something, grow more careful and avaricious with advancing years and even when dying cling to their cash, altho they may reasonably expect that if they can carry it with them it will melt and flow from their grasp in the fervid heat of the place to which they will be justly consigned after death, "for the deeds done in the body."

But it was not so with Pak, and his method of bestowing

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his gifts was as uncommon as the fact. It was his habit to go forth late in the afternoon with a supply of cash and divide it with the first needy-looking man he met, then to divide the remainder with the next and so on until he was reduced to a single cash (or coin) with which he would regale himself with a cup of makalie, and then go home happy, utterly oblivious to the fact that he was wasting his substance and bringing his family to want. As might be expected this got noised about and it is said crowds would assemble in the streets in which Pak was wont to perambulate, each beggar striving and fighting to meet him first and thus share in the largest division.

The end came quickly; not only his hoard representing years of slow and laborious accumulation was gone but his credit as well, and the generous old fellow found he could neither supply his family with food nor even buy the materials out of which he made his brass and fashioned his spoons.

In a word he was utterly and irretrievably bankrupted, deeply in debt—without money, without credit and, of course, without friends. In view of the fluctuating value of the cash or coin of the realm it is impossible to arrive at an approximation of his indebtedness—only recently the Korean cash was valued at the rate of three thousand to one Mexican silver dollar—and his debts as told in Korean cash mounted into hundreds of thousands but reduced to a silver basis was possibly as much as fifty dollars—a sum he could never hope to pay.

One of his largest creditors inspired no doubt by envy at the notoriety old Pak had won when dispensing his alms, brought suit against him in the so-called law courts, and the poor insolvent with his few remaining household goods, was seized by the "runners" of the court and taken away—Pak to prison and the goods to the houses of the runners for distribution among them and the other minions of the law, according to the customs of those ancient days, now let us hope done away with forever.

In the jail Pak was paddled after the orthodox fashion, to make him pay the usual tribute to the jailors, who, however, after finding, by that surest of legal tests—severe and repeated beatings—that he had neither "cash" nor friends and that nothing could be realized from him, cast him out as an unprofitable investment.

As beaten and bruised and sore and sad, he was slowly and painfully wending his way thro one of the narrow alleys of the city to his desolate home, he saw lying in the dust a stout rawhide string on which there were seven cash pieces.

Now for the benefit of the readers of THE REPOSITORY who have never visited Asia, and in order that they may under-

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stand this simple story, I will explain that this cash is a coin cast from the cheapest of metals, about the size of a cent, with a square hole in the center, in order that it may be strung on a string like beads, to make them more portable, while knots are tied at intervals—say at every fifty—to facilitate the counting.

I may add that the size of this hole is to some extent, in inverse ratio of course, a measure of the financial condition of the country at the time the coin was cast, and that I have seen some cash which had been made in hard times and when debasement of the currency was considered necessary, which was nearly all hole.

Painfully picking up the cash Pak proceeded to his house, and being very hungry after the two or three days fasting he had endured in the jail, concluded to send his son out with five cash to buy a bowl of rice, and pulled that number from the string, but found to his profound astonishment, that the original number—seven—still remained on the string; he pulled again, and again seven cash remained and pull as he would, one or two or five or all, seven were still always left. We can easily imagine with what wonder and delight Pak worked at this pleasant and profitable problem; how he rung the changes, so to speak, and how his aches and pains passed away as he accumulated at his side a pile of cash, all pulled from that wonderful and inexhaustible string; how he bought a bountiful supper for himself and his famished family, working, while he and they were regaling themselves, we may be sure, at his string; and how at intervals during the night he awoke from his delightful dreams to test the string and assure himself that it had not lost its magic virtue.

The string was true, and as we shall hereafter see, during Pak's life managed to keep its seven cash no matter how hard and assidulously he pulled at it.

Now Pak had learned much from his sad experience; so preserving most carefully the secret of his string he betook himself again to his spoon forge, working there to keep up appearances but also working, I am certain, during his spare intervals much more pleasantly and profitably in drawing cash from the string. He had realized as many amateur philanthropists have since, that indiscriminate charity brought no thanks and no rewards. Those who in the old days had met him in his walks first had attributed the large share of cash they got to the fact that by their own efforts they were first on the ground and the others growled enviously at the smaller donations which had successively fallen to them. The neighbors had complained of the pestiferous and impecunious crowd attracted by his unexam-

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pled beneficence and were envious of the fame for charity he had so briefly enjoyed; so he had got no thanks and made no friends; besides he was still under the ban of the law and retained the liveliest recollections of the beatings he had received while in its clutches, and knew what to expect if the court runners or jailors should suspect that while beating him so unmercifully he had in fact "beat" them most cunningly in concealing his cash.

Thus it came about, that, Pak while still retaining in all its insane strength his maina for giving, and while having wealth "beyond the dreams of avarice" to gratify it, could only do so on the sly, making now and then surreptitious visits to the Buddhistic monasteries outside the city walls and slyly slipping handfulls of cash in the gaping and hungry slots of the alms-boxes that stood invitingly at their doors, or going out in dark nights and dropping a string of cash in some lonely alley trusting that some worthy wayfarer would find it and be rejoiced. While gratified to some extent in thus scattering these small gratuities, his wealth oppressed him and he was greatly troubled at the enforced check he was compelled to put on his unbounded benevolent desires.

In the meantime there was trouble also at the royal treasury, where bundles of strings of cash were stacked high in its ample, strong rooms. It was found that cash from the top of one of the stacks was, from time to time, missing. The loss was comparatively not great but the mystery of the matter was maddening to the lord treasruer, who was bewildered beyond expression.

That good and most watchful high official knew of course there were many leaks in the treasury, but up to this time knew just where they were and no doubt had his open palms under them all and got his just share, but here was a leak of which he knew nothing and what was infinitely worse, out of which he got nothing.

The guards were seized, first beaten half to death and then questioned, this being the approved order of extracting the truth in those days, but nothing could be ascertained, the poor maimed unfortunates could only lie and falsely accuse each other. The windows and doors were sealed and an army of guards stationed all round the building but still the shortage continued. The mystery deepened and the "wonder grew;" consternation reigned supreme; at last in his desperation the lord high treasurer put aside his dignity and his pipe and watched in person beside the mysterious pile of cash, determined to unravel the riddle. After weary waiting and watching for several days and nights at last one bright morning he heard a curious noise coming from

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the top of the high pile and on climbing up saw a sight which well-nigh paralyzed him—the cash singly or by two's or more, but never more than seven at a time—was jumping up and buzzing like a bee, passing out thro the thick tiled roof. Pak was pulling at his string in his house many blocks away.

In America before the vandals had so foolishly and ruthlessly cut down and destroyed those vast and magnificent forests which crowned her hills and beautified her valleys, hunting for wild honey was a profitable and pleasant vocation and as we have all read the hunters were accustomed to locate the hollow trees or holes in the rocks in which the bees made their hives by watching the flight of the bees after they had gathered their full load of sweets from the flowers, that busy insect always winging his way home, sometimes miles distant, in a straight or as it was called a "bee line."

Now something like this method was used in pursuing and in locating the resting place of this fleeting coin.

When the wondering lord treasurer and his followers got upon the roof they found that the cash after passing in some mysterious way right thro the tiles, took its rapid flight in a bee line, always in the same direction, over the houses and streets until it was lost in the dim distance. It is true that as there was but one point of departure they did not have the angles by which the bee hunters, by noting the lines of the flight of several bees from different places, were able to determine thro a rough trigonometrical calculation where the distant hive was, but this disadvantage was more than compensated by the sharper sight of the officials—and here I may remark there was never any human vision clearer, more searching or sharper than that of a Korean official of that date when gazing after a departing coin.

So by sending men along the line on which each cash, successively following the other, sped its way—buzzing and whistling and singing a merry tune in its rapid passage thro the air—it was soon found that they were descending in those graceful curves, which artists tell us are lines of beauty, into the roof of the humble home of the spoon-maker.

Now the good fairy, which, moved by Pak's benevolence and misfortunes, had in the first instance thrown the magic string in his way had never intended that thro it he should come to harm and had in the meantime put Pak up to some tricks to be played in case of trouble, and so when he saw the runners of the court, who had been quickly summoned by the lord treasurer, gathering around his house, he gave his string to his faithful wife, charging her to conceal it on her person and to start at once with their son and daughter on the long journey of 1,000 *li* or more to the

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monasteries in the Diamond Mountain—so named from the numerous and beautiful crystals which are embedded in the rocks of its frowning and almost impenetrable cliffs and precipices.

Seeing his family safely off and seating himself on the floor with the cash he had just been pulling strewn all around he calmly awaited the turn of events.

He was arrested and taken, not to jail but at once before the highest judge—that august functionary having, for reasons which can be easily divined, determined to give this matter his exclusive attention.

Nor was he beat and mauled almost into a jelly as before; the man who could charm cash out of the royal coffers was too valuable a commodity to be wasted in that way.

On the contrary, he was to be treated with the greatest consideration for the time being and handled with the utmost caution —the idea being to get first his valuable secret, and if his way of getting out the coin was personal to himself and could not be pursued by others, he was to be condemned to penal servitude for life and made to industriously work for the benefit of "whom it might concern," at his trade of extracting cash from the treasury—the party concerned being of course the immaculate judge —but if on the other hand any one knowing how, could do the business, then as soon as Pak had imparted his secret to the judge his case could be disposed of without trouble—his burial expenses would not amount to much.

The judge after sending from the room all but one or two faithful attendants most politely and diplomatically proceeded to question Pak who learned for the first time and very much to his astonishment that in pulling at his string he had been despoiling the royal treasury, but I regret to have to think from his subsequent conduct this fact did not greatly trouble his conscience.

He agreed to tell all, but said he must have the proper appliances to explain the business and under his direction large sheets of that strong and beautiful paper, for which Korea is famous, were brought in and pasted on a high frame and he went to work with the ink, ink-stone and hair pencil used in writing and soon sketched on the paper the outlines—life size—of a donkey; then he worked in the details with the greatest care, each hair of the mane, the tuft at the end of the closely cropped tail, the crooked legs, the little hoofs, and indeed everything were minutely depicted; nor were the accoutrements for a rider omitted, the one-rein bridle with its brass buttons, plumes and jingling bells, the saddle built up nearly two feet above the back of the donkey, like a camel's hump, with iron rail at the pummel for the rider to clutch with both hands to maintain himself on his high and per-

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ilous perch; the circular saddle girts, as big as a cart wheel, were all there.

Pygmalion never worked at his ivory statue more lovingly or cunningly or artistically than did Pak at his donkey picture.

Now this work consumed several days, nor was Pak in any hurry as he wished his family to get well on their way before the grand climax came.

But perfect as was the picture there was one noticeable omission—the donkey had but one ear. All the Koreans who have told me this story agree that this useful, perhaps ornamental and certainly conspicuous part of a donkey's anatomy was missing but assign different reasons for the curious fact.

One of them explained that Pak was a humorist and was caricaturing the judge—"For," said the Korean, "what picture of a judge could be more lifelike, than that of a donkey with but one ear—so he could hear evidence only on one side?"

At any rate the attendants fancied they saw, as Pak putting in the finishing strokes, deftly touched up the curves of the mouth and the wrinkles around the nose of the donkey, a growing resemblance to the lineaments of the judge, as he solemnly sat with protruding eyes wonderingly waiting and watching while ambitious thoughts and glorious visions of the high offices and great honors he could purchase when possessed of Pak's secret, so soon to be his, stirred his soul and heated his brain, and so they began to laugh. The judge aroused from his delightful reverie by the laughter of the attendants at once saw the likeness and the joke and forgetting in his just anger all his caution sprang from his seat of justice and ordered in thunder tones the seizure and torture of the audacious painter, but Pak instantly and with one grand artistic sweep of his brush, drew the outlines of the omitted ear and, lo! the donkey now complete, alive and lively, fully equipped and braying pranced out of the paper.

Pak mounted and the donkey after administering to the judge a kick in the pit of his stomach as a parting reminder that his bowels of compassion should ever thereafter be moved for all prisoners, burst thro the doors and raced down the street with head and tail erect, clearing forty or fifty feet at each stride and braying notes of defiance to the runners of the court and of warning to the pedestrians in his way.

Borne by his donkey at this rapid pace Pak soon overtook his family and they journeyed to the monasteries in safety. No one dared to pursue or molest him. A man who could call cash out of the royal treasury, evolve a donkey out of a paper picture and ride him out of the clutches of the law was not to he trifled with.

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Thus protected by the superstitious fear his mysterious deeds had engendered, Pak lived at the monasteries in security and could now indulge in the pleasant pastime of pulling his string and dispensing his charity to his heart's content.

Each morning, when aroused from his dreams of peace by his faithful donkey greeting the rising sun with his cheerful bray, Pak would repair to the temples and pour great handfulls of cash into the contribution-boxes—openly now and without fear, and not surreptitiously as before. Of course he was regarded by the grateful priests, who presided over these Buddhistic Temples, as a great devotee and was treated with the most distinguished consideration; all of which, tho purchased, was most pleasing and soothing to the good old soul.

It was also his habit to bestow a liberal donation upon each pilgrim who came to worship at the shrines.

This was soon talked about in the land and when it was known that not only religious consolation but cash could be freely had by all, the number of pilgrims grew greatly, as might well be expected, and the hard rocks which lined the steep and tortuous paths leading to the monasteries were worn smooth and deep by the feet of the white-coated devotees, as in long lines they toiled up eager to perform their devotions, and partake of the donations, and thus participate in this most unusual but gratifying and satisfying union of piety and profit which the shrines and Pak's liberality afforded.

As we have seen Pak was always somewhat peculiar in his way of distributing his alms, and it is said, that now he adopted a most original method.

Like many persons, even at this late day, he associated sanctity with long-drawn and solemn faces, and being desirous of giving most to the most worthy, while giving some to all, he measured his charity by the length of the faces of the recipients; in this way those who brought to him the longest faces got the longest strings of cash.

It is also said, but I do not vouch for the truth of this part of the story with the same confidence I do for the other parts, that a flourishing institution was established by some enterprising Koreans at the foot of the Diamond Mountain for the purpose of prolonging and solemnizing the faces of the pilgrims in order that they might get the largest possible share of Pak's bounty, and that the classes who patronized this unique institution and crowded its classic halls were scientifically and most assiduously manipulated and taught; that the hair was shaved from their foreheads and their top-knots set back, their jaws pulled down and every muscle of their faces stretched out

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and elongated, while they were duly exercised in keeping their countenances so they would not "loose face," so to speak, when subjected to Pak's scrutiny, and that after graduating and getting their diplomas, some of those who had taken the honors of their classes, were able to present to Pak, faces almost as long and equally as solemn as that of the donkey he had evolved from the paper picture years before. At last Pak died full of honors, as did also his donkey, and the virtue of his cash-string passed away with him.

But the little evil he had done in life lived after him. When the high lord treasurer found that Pak's drafts on the royal treasury had ceased, he wisely concealed the fact and with characteristic consistency, took to himself the same amounts of cash which Pak had been in the habit of pulling out—so the King's coffers profited nothing by Pak's demise. On the contrary they suffered all the more.

Pak had been accepted as an all-sufficient explanation for all shortages of coin so long that they had come to be regarded as of course. The excuse was so good and valid, so easy to put forward and so hard to refute, that he could by no means be dispensed with—altho dead and gone—by the high lord treasurers, and they "kept his memory green," so to speak, with their peculations, for several generations. The evil, feeding and fattening on itself as such things will, grew as the years went by until it was almost impossible to keep any money in the treasury and the government was reduced to a state of bankruptcy, while the faithful guardians of the treasury were correspondingly enriched, and rolled and reveled in wealth. All possible expedients to cure the evil were resorted to; the usual panacea for hard times, debasement of the coin, was of course tried and pushed to such limits that it is said the hole in the cash was so greatly enlarged that there was hardly enough metal around it to keep the hole.

At last the then reigning king by promises of high honors and great rewards was able to induce one of his bravest and most daring officers to engage in the dangerous business of investigating Pak and invested him with full powers to negotiate with Pak and to enter into a treaty of amity and commerce by which at least a part of the cash of the realm might be permitted to remain in the treasury.

This envoy extraordinary and minister plenipotentiary, disguising himself as a pilgrim went forth on his mission and with much trepidation proceeded to the monasteries, where while of course not finding Pak he did, however, find the facts, ascertaining that Pak had been dead and quietly sleeping in his grave for nearly 100 years.

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The pilgrimages once so popular and profitable had ceased, the roads leading thro the passes of the mountain formerly crowded with pilgrims were now overgrown with grass and choked with weeds and brambles; the Face Elongating Academy was gone, only a few crumbling walls marking the spot where this famous and useful institution had in the days of yore so thrived and flourished; the monasteries themselves, which, while basking in the golden sunshine of Pak's benevolence had bloomed forth radiant in many and variant hues of bright paint and costly gilding were now faded and dilapidated and almost in ruins, and the priests unlike those of old who well-fed and fat had stalked around clad in silks and satins and rich vestments were ragged and lean and hungry.

Indeed everything showed that the blight of poverty had fallen on the place, and that none of the cash which had rolled so profusely out of the treasury during the many decades that had passed since Pak's death, had come that way.

The brave ambassador returned to the king and reported the facts and a royal edict was at once issued proclaining that Pak was dead officially as well as actually, and would no longer be accepted as an excuse. The official who happened unfortunately to be treasurer at the time lost his head and his position and the great Pak-leak which had enriched so many and impoverished the government so long was stopped.

It is said that the new treasurer was greatly troubled for sometime—at least a fortnight—in inventing new excuses for even the small leaks that inevitably ooze out of all public treasuries and that to this day no excuse for official peculation has been found so good and convenient as that of Pak and his magic string.

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EDITORIAL DEPARTMENT.

FUNERAL OF HER MAJESTY, THE LATE QUEEN.

THE Queen of Korea came to a violent death on the morning of Oct. 8th, 1895. A site was selected and preparations were made to bury her, by the cabinet that secured the reins of government in consequence of her death. The flight of the king to the Russian Legation in Feb. 1896 put an end to their power and rule. The disturbed state of the country and the presence of a number of "conspiracies" in Seoul against the government postponed the interment. A new site, two miles to the east of Seoul was selected, preparations on an extensive scale undertaken, a day for the funeral fixed, but for one or another of the reasons mentioned above it was postponed. This occurred several times until Nov. 22nd was finally selected for the day. Immediately after the assumption of the title of emperor by the King, the Queen was raised to empress and she was buried with all the honors of the Empress of Great Han.

In the May number of THE REPOSITORY, Dr. Landis described the rites observed by royal funerals in Korea before the Japanese invasion three hundred years ago. The rites and ceremonies on the 22nd were in accordance with those of the Ming dynasty. For days and weeks before the final interment there were daily sacrifices in the Kyeng-won Palace. On the 1st and 15th of each month "large" or special sacrifices were offered. The mourner in heavy grass-cloth with high skull-cap and thick rope around his head was a familiar object on the streets near the palace. The song of the laborer as he laid foundation, or erected special buildings has been heard day and night for the past month or more. The final rehearsal on the 17th inst. brought out a large crowd of spectators.

Finally on the 21st, Sunday, at eight o'clock in the morning the remains, placed in a large catafalque, were borne to the grave. His Majesty did not accompany at the time but followed leaving at half-past one o'clock in the afternoon. In the procession one could see the usual objects prescribed by the ritualists and which mean little to the foreign spectator. Hundreds of scrolls recounting the virtues of the deceased; gorgeous

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silk banners prepared and carried by some of the powerful guilds; small chairs beautifully painted with some floral design, supposed to contain one of the "souls" of the dead; six huge wooden horses in white, gray, and lavender colors, on carts, to be used in the spirit world; four men with enormous masks to scare away evil spirits, also seated on carts; 5000 soldiers armed with everything from spear and flint-lock to rifle of recent make; 650 policemen in black uniforms with their neat caps; 4000 lanterns white, red and imperial colors, one man for each lantern; high civil officials on caparisoned steeds, military officials on cavalry, the one the picture of wretchedness on his high perch, the other sitting easily and riding gracefully; representatives of the people, scribe in the palace and runner in the yamen—all helped to make the procession imposing to the native onlooker. The foreign representatives met at the foreign Office in the morning and went to the grave in a body, tho not in the procession, in the afternoon. A graceful and appreciated act on the part of the Minister of the Imperial Household was the courteous invitation to the private residents of Seoul to be present at the interment and to accept the hospitality of the Household for that night. The invitation was accepted by a large number.

The spectacular effect of the thousands of lamps in long rows along the main road and the camp-fires where squads of soldiers gathered to keep warm, was very impressive. All thro the night prayers and wailing continued before the bier in the temple in front of the tomb. At three o'clock in the morning His Majesty, the Emperor, and the Imperial Crown Prince, borne in chairs, each one attended by a Russian officer, came to the temple. At four o'cock the diplomatic body came and made their final bow of respect to the spirit of the dead Empress. The large catafalque was then slowly and reverently carried up the steep side of the mound followed by the Emperor and the Imperial Prince. Between six and seven, just as the day was breaking in the eastern sky, the coffin, under the immediate imperial supervision and with tears and wailing, was lowered and laid away in the inner tomb. Empress Min is buried at last.

In the Finance Department.—Aside from the imperial funeral the event of the month in the capital, at least, was the appointment of a new financial agent in the finance department. Some months ago, Korea gave her gun, now she has handed her purse to the power whose "friendship" she is "cultivating." The agreement was signed at 4.30 p.m. on the 5th inst. by Cho Pyeng Sik, Minister of Foreign Affairs and by A. de Speyer, Charge d' Affairs of Russia. It is a remarkable docu-

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ment and adds one more "peaceful victory" to the long list of conquests of the great Northern Power. The whole story may be told in a few words. The Korean Minister, Min Yong Whan, while in St. Petersburg last spring, requested Russia to send a man to Korea to take charge of the finances. Mr. Kuril Alexieff, a councillor of state and an experienced financier, in accordance with this request, came to Korea some time last month. The Korean government was notified of his presence and asked to fix a day for him to enter upon his duties,. The Minister of Finance replied that the contract of the present adviser had not expired and that time be given him for further thought. The minister was relieved from office almost at once and another appointed. The Minister of Foreign Affairs likewise failed in promptitude of action and His Excellency Cho was put into that department. After these readjustments in the personnel of the cabinet the signing of the agreement was easy enough.

The Independent publishes a translation of the document which consists of eight articles. The first states that "said Alexieff shall be Chief Adviser and Chief Superintendent of Customs;" the second that he shall receive 3,000 yen a year; the third defines his duties which shall be (1) to make an annual budget; (2) to receive "the revenues of the Government" and disburse them "advantageously;" (3) to pay out money according to the budget; (4) to be economical; (5) to keep strict account; (6) to "suggest to the Korean Government plans for making new loans or paying the old debts;" (7) to have full control of all financial matters. The fourth article makes it obligatory upon the "officials of the Government Departments or other offices" to obey the instructions of the Adviser tho they "may assist" in such ways as may be possible. The fifth and sixth relate to reports and to the duties of the Chief Commissioner of Customs. The seventh article provides for leave of absence and the appointment of a successor. "The Chief Adviser cannot go home without having his successor duly installed in the office." The eighth article we reproduce entire:

> The friendly relation between the two countries is such that it is not necessary to decide the limit of the duration of this agreement, therefore this agreement holds good indefinitely. But whenever Korea has among her own people one whose financial ability is competent to fill the Chief Adviser's position then said Chief Adviser may be released from his post, after the two Governments have come to an agreement on the subject. Except Korean or Russian, no one of any other nationality shall be employed. This agreement shall terminate at any time by the common consent of both Governments.

His Excellency, Pak Jung Yang, immediately memorialized the throne giving his reasons why he could not as the minister of

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finance decide at once and calling attention to the provision in the rules of the Council of State that all state matters of importance should be discussed by that body and its decisions approved by the Emperor before they could become effective. This law like a great many others is no doubt non-effective just now. Foreign Minister Cho thought the protest of sufficient importance to notice it in a counter memorial and the Emperor dismissed the matter by accepting the resignation of the one and by telling the other to do his duty and not to "take notice of the other's accusation."

A few days later, a "Dai Han Saram" in a vigorous protest in *The Independent* pointed out the illegality of the action of Foreign Minister Cho. He insists that the law is definite upon the point of making contracts. "The law plainly states that no minister of a department can make a stipulation or contract with any party or parties without obtaining the consent of the Council of State and the approval of the throne. The law is that the minister of the department in which the service of the foreigner is desired must prepare the contract and submit it to the council for its consideration and when it is agreed to by the council then the contract must be signed by the proposer and countersigned by the Minister of Foreign Affairs before it becomes valid. This would seem quite logical and conclusive but we have no idea that the logic which this plain "Korean Man" presents with such force will clog the wheels of the finance department or make the provisions of the agreement inoperative. As is sometimes the case in countries claiming a higher civilization than Dai Han, the law may be on your side but more than that is needed to gain your point. We understand Mr. Alexieff has assumed his duties at the finance department and that Dr. Brown, who was appointed under royal edict and who has done Korea such an immense service, especially in proving to the world her solvent condition, still attends the same department.

The comments by Koreans who have spoken to us on the subject are usually short and clear, if not reassuring. "Russia will take Korea." Japanese editors have not heard the news if absence of comment, in papers received up to date, is indicative of lack of information. In China the Korean's argument seems predominant.

The Independence Club.—We recently had the pleasure of attending one of the sessions of the Independence Club at their pavilion in Independence Park, and shall long remember the kind treatment accorded us. This club was organized in the spring of 1896 by a number of prominent progressive

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Koreans at the suggestion and aided by the counsel of Dr. Philip Jaisohn. It has become very popular and it is safe to say that probably most of the prominent names in Korean official life either are or have been borne on its membership rolls. This desirable result has been brought about by the fact that the club is essentially an educational and social institution and stands aloof from politics. Its object is to diffuse useful information and to cultivate friendship among the official classes. The spirit of kindness and courtesy manifested towards each other by members of the club and the elevated character of the debates impresses one that this is being attained. The final result cannot be otherwise than the creation of that unity among the official classes of Taihan which is necessary to national independence. The officers of the society are; president General An Kyeng Su; vice president Hon. Yi Wan Yong; secretaries, Hons. Yun Chi Ho and Yi Sang Chai; librarian, Hon. Yi Cha Yon; and treasurer General Kwon Chai-Hyeng.

The club holds a weekly debate usually on some subject relating to education, religion, custom, commerce or industry, and it was on one of these occasions we were present. An audience of 500 Koreans were assembled in and around the pavilion. General An, president of the club, presided and about him were clustered a large assemblage of notables in an out of the government including Hons. Yi Wan Yong, Cho Pyeng Sik, Chung Nak Yong, Min Yŏng Ki and Chu Suk Mun.

After roll-call, and the proving of the records, visitors were introduced and new members elected or proposed. The president announced the subject for debate: Resolved, That slavery is a crime morally and politically, and should not be tolerated. The debate was conducted in a most dignified manner. While the affirmative side seemed to have everything their own way, the supporters of the negative did not let the debate go by default. Their chief argument was that service was a necessary institution and slavery only a form of service. An interesting incident was when one of the speakers wandered away into the bushes and got lost. Mr Pak Yun Ku, one of our old students, immediately arose and raised a point of order that the gentleman was not talking to the proposition!

A large number spoke on the affirmative side. Hon. Yun Chi-Ho said horrors followed the institution wherever it appeared and its influence was always dehumanizing. In his boyhood days he remembered hearing of the great wealth of a neighbor and when he inquired how the man had amassed his wealth he was told by raising slaves for the market. Hon. Yi Wan Yong said that the institution could only be abolished by slave owners

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determining in their own hearts to surrender their masterships. Then would slavery be completely abolished. There was great point to this for we learned that the speaker had manumitted thirty-one slaves and burned the deeds holding them in bondage before coming to the meeting. The debate was closed with an eloquent address by Dr. Philip Jaisohn in which he depicted the horrors of African slavery as it existed in the United States. The resolution was then carried unanimously in the affirmative and by motion it was determined that a vote in the affimative obliged the one thus voting to manumit any slaves held by him in bondage. The results of the debate were far reaching. It is confidently affirmed that at least one hundred slaves obtained their freedom as the day's result of the discussion.

Outside the club-house we visited Independence Arch which is fast nearing completion. At the request of the club our honored contemporary on *The Independent*, Dr. Philip Jaisohn, has designed and superintended the erection of this monument. It is a fine stone arch forty-two feet high, thirty-three feet wide and twenty-one feet deep. The tunnel is seventeen feet wide. Inside the towers are winding staircases which lead to the top of the arch. The contract was undertaken by a Korean, Shim Ki Suk and the work which was done by Korean artisans is of a high order. The arch is probably the finest piece of masonry in Korea. We congratulate the Independence club and its founders upon the good work they have done in Korea.

We have a special favor to ask of our subscribers, especially those in Europe and America, and that is that those whose subscription ends with this year will kindly notify us *at once* if they do not wish THE REPOSITORY sent to them for another year. Otherwise we shall continue to send it. We do this because the very great majority of one readers wish the magazine and we are equally anxious to gratify them.

"The Life of Rev. William James Hall, M.D." edited by his wife, Rosetta Sherwood Hall, M.D., is published. It is a book of about 400 pages, is full of interesting matter concerning the earthly sojourn of Dr. Hall, his work in Korea and in New York City. His many friends will be glad of an opportunity to purchase this book. It is published by Messrs. Eaton and Mains, New York, but copies will be for sale in Seoul, in a few weeks, at the Methodist book-store at Chong-no. Orders may also be left with the editors of this magazine.

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ANNUAL MEETING OF THE SOUTHERN PRESBYTERIAN MISSION.

THE sixth Annual Meeting of the Southern Presbyterian Mission in Korea was held at Kun-san from October 27th to November 1st. All the members of the mission were present except Rev. W. M. Junkin, who was confined to his bed by sickness, and Mrs. Bell, who was unable to leave Seoul. In addition, one new member was welcomed. Miss Mattie B. Ingold, M.D. of South Carolina, comes to take up medical work among the women at Chun-ju. We also had the pleasure of having with us the Secretary of our Executive Committee of Foreign Missions, the Rev. S. H. Chester, D.D., of Nashville, Tenn. Having returned from visiting the China Mission, he gave us much valuable information in regard to mission work in general, and many useful suggestions in regard to the policy we should pursue in our work here. It was largely due to this assistance that the sixth was the most interesting and helpful annual meeting we have yet had.

All the reports, both personal and general, showed gratifying progress along the various lines work is being conducted. The force at Chun-ju consisting of the Rev. L. B. Tate, and Miss Tate, Rev. W. D. and Mrs. Reynolds and Rev. W. B. Harrison, reported an increased interest in the work at that place, manifesting itself in a number of applicants for baptism, some eight or ten of whom had been received. The medical work that has been done under the management of Mr. Harrison, is thought to be a valuable assistant in setting forth the nature of the gospel we come to present. A new dispensary is in process of construction on one of the principal thoroughfares of the city, and this means of reaching the people will be utilized more in the future. Miss Tate and Mrs. Reynolds have done a large and encouraging work among the women and children There is a gratifying attendance at all the meetings for the women and also Sunday-school for the children. At the regular preaching services at the chapel, attended by both men and women, there has been a very encouraging increase in the regular attendance.

The work at Kun-san, conducted by Dr. A. D. and Mrs. Drew, Rev. W. M. and Mrs. Junkin and Miss Davis is also encouraging. Dr. Drew reports a large number of patients treated, who came from all parts of the province. Provision was made for the coming year for dispensary work and also for taking inpatients. The meetings for women and children begun last year by Miss Davis, have grown in interest and numbers. Miss Davis has also visited some of the neighboring villages where she told the story of the cross to numbers of women.

Mr. Junkin has succeeded in gathering a good sized congregation of regular attendants at the church services from among the most substantial element of the citizens of that and the neighboring villages; a number of whom have been admitted to church membership. The village work has been so encouraging as to lead the mission to direct Mr. Tate to give a large part of his time during the coming year to itinerating among the country villages.

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The work of Mrs. Junkin, Mrs. Drew and Mrs. Bell has been largely the reception and instruction of women in the home. Mr. Bell, reporting satisfactory progress in arrangements for opening a station in the Mok-po and Na-ju district was directed to build a house at Mok-po and move there as soon as practicable. A physician, who is probably now on his way to Korea, will locate there; also another minister and a single lady for that station, are expected during the coming year. For the Kun-san field another minister has been requested, so that the station will be better equipped to conduct the work so encouraging and so rapidly increasing. The subject of a girls' school at Chun-ju was discussed and a committee appointed to report at the next meeting, with plans for conducting same, should it be thought advisable to establish one just now.

The subject of Bible translation received considerable attention and was discussed at length. Mr. Junkin and Mr. Bell were elected to represent the Mission for the coming year on the Permanent Executive Bible Committee of Korea. Mr. Reynolds, our representative on the Board of Official Translators, was directed to give a good portion of his time to Bible translation, with permission to spend a month of spring and a month of autumn in Seoul in attendance upon joint sessions of the Board. A committee was appointed to draw up a statement of the position with regard to Bible translation held by our Mission and our Executive Committee in the United States, which, having been adopted, a copy was ordered sent to the other Missions in Korea and those bodies concerned with Bible translation. The following is an extract from this statement;

"Of so great importance do we esteem this work, that, tho our Mission is the youngest and smallest of those represented on the Board of Translators and its field of labor remote from Seoul, we were, and are still willing to set apart one of our number to give his whole time to the translation of the Bible, provided the other Missions concerned will do the same. We are convinced that in no other way can a speedy and satisfactory solution of this question be reached."

Dr. Chester stated, that in case of such an arrangement going into effect they would strain a point to send out a substitute to take up the regular work of the Mission.

On Sunday morning Dr. Chester made an address to the Koreans, being interpreted by Mr. Reynolds. In the afternoon he preached a much appreciated sermon to the Mission on The Call of Abraham, administered the sacrament of The Lord's Supper and baptized the infant daughter of Dr. and Mrs. Drew.

For the coming year Rev. W. B. Harrison was elected Chairman and Rev. Eugene Bell Secretary and Treasurer.

EUGENE BELL.

ARRIVALS.

In Chemulpo, November 10th, Mrs. G. H. JONES of the Methodist Mission from furlo in the U. S.

In Seoul, November 12th, Miss LILLIAN HARRIS, M.D. and Miss NELLIE PIERCE to join the Methodist Mission.

In Seoul, November 20th, Mrs. ROSETTA SHERWOOD HALL to join the same mission.

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THE KOREAN REPOSITORY.

DECEMBER, 1897.

JOHN W. HERON, M.D.

IN the passing away of a man in the fullness of his years we recognize a fitness that is like the plucking of ruddy apples from the orchard in the mellowed maturity of harvest. But when a strong man in his early prime is snatched away our hearts are pained as when beholding the orchard that yesterday was fragrant and beautiful with a thousand sunny star-forms, but now stands brown and sear from the deadly kiss of the frost. Deep was our bereavement over seven years ago when death claimed our beloved Dr. Heron, so young, strong and full of brilliant promise. I can see him to-day as he used to look, a man of medium stature and symmetrical form, a shapely head and a handsome face, the forehead high and broad speaking of intellectual force, large lustrous eyes, shaded by long eyelashes that gave to the face a sensitive cast, eyes that were quick, observant, frank; expressive eyes, now flashing with nervous merriment, now tender with sympathy, or profoundly grave with his intense convictions, or flashing and glowing with tempestuous fire. The mouth was covered with a heavy drooping mustache, and the upper lip had frequently a peculiar manner of twitching when he was in a humorous, semi-satirical mood. His other features were regular and strong. His whole bearing was dignified, graceful, alert and earnest. This is a picture that many of his friends in Korea will readily recall.

John W. Heron, M.D. was born in England, June 15th, 1856. Small wonder that he chose his course as a medical missionary when we remember the home from which he came, for his father was an English Congregationalist minister, and both his parents were people of deep piety. I remember well the pride the doctor expressed in his ministerial parentage, and the warmth with which, giving statistics he had prepared, he refuted the

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calumny that the sons of ministers as a rule were moral degenerates, declaring in fact that the very reverse was true. When he was fourteen years of age the family emmigrated to America and in their search for a new home turned their face towards the sunny south. This home they found in Knoxville, perhaps the largest town in eastern Tennessee, and here as a faithful pastor the father spent the rest of his life.

The son in time graduated from Maryville College east Tennessee, supporting himself in the meanwhile with the proceeds from former school teaching. At a later date we find him a student in the medical department of the University of Tennessee in Nashville. In 1883 he graduated with the highest honors that had ever been given in the school. For eighteen months he practiced medicine in Jonesboro, east Tennessee. This was followed by another year of study in the medical department of the University of New York. While here he achieved the honor of passing the difficult competition examination which placed him upon the medical force of the Blackwell Island Hospital. At the close of his year of study he was offered a professorship in the medical department of the University of Tenness e, which he refused, on account of his medical mission plans. The same year witnessed his marriage to Miss Hattie Gibson, daughter of his former medical partner in Jonesboro, and his departure for Korea. In 1887 upon the return of Dr. Allen to the United States he assumed the charge of the Royal Government Hospital and became physician to His Majesty. He also had the care of the foreign practice of Seoul and his conscientiousness and skill as a physician were universally recognized. He was taken from us in July 1890 after a three weeks illness with dysentery. I think that the most striking trait in Dr. Heron's character was his unselfish devotion to his friends. Tho a hard-worked man he yet found the time to enter into the life and work of his friends in a thousand kind and thoughtful ways. He seemed to me like one of my own relatives. And I know that I was not the only one upon whom this impression was made, for I have heard others of his friends remark "he seemed to me just like a brother." It must be admitted, however, that his dislikes were as strong as his friendships. Probably no young missionary was sent out by the Presbyterian Board to Korea in those days who did not at one time or another make his home under the hospitable roof of Dr. Heron.

There was a chivalrous tenderness in his relations to his wife and two little girls that was beautiful to behold. There seemed to have been in him a combination of the Puritan and the cavalier in the best sense of those terms. He was a man of high principles and a high sense of honor. He was punctilious in the dis-

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charge of his social duties. In his dealings with others he was straightforward, open and frank even to a fault. His nature was sensitive and spirited. In his mental operations he was quick, alert, and keenly observant. His convictions were held with all the intensity of his nature. He was a man of untiring energy and full of resources. In some respects he was quite conservative. When in 1888 the authorities sought to restrict our evangelistic work, and the differing convictions of the various missionaries led them to favor different methods of preaching, Dr. Heron's sense of duty led him to adopt what was then known as the quieter policy of work. If he was led to feel extremely cautious, it was not, however, from any lack of interest in the work. None who beheld it can ever forget the pathos of the scene when on his death bed he called about him his servants and in simple earnest language explained to them once again the plan of salvation and plead with them to give their hearts to Jesus. It may not be generally known but the idea of establishing the Korean Religious Tract Society formed itself in Dr. Heron's brain. I may say too that he was not only devoted to his medical work but he seemed to carry the interest of all the work of the mission upon his heart. And he was ready to fight in debate with all the strength of his intense nature if he thought that the rights of the mission, as a mission, were in any way being infringed upon.

A superficial acquaintance might not realize how essentially devout was Dr. Heron's character. He was a conscientious man, faithful to what he considered his duty. This was especially noticeable in his laborious medical work which he conducted with great devotion, sympathy and skill. He worked under the hardest conditions at the Government Hospital but with scarcely a complaint. The officials might steal all the money, he would replace it with the toil of his outside practice. He little knew how to spare himself, and it was overwork and mental strain that sapped the strength of his constitution and left him a prey to disease. Koreans might quail at times before the fire of his temper, but they loved him in spite of this for the sympathy and tenderness of his heart. True, earnest and strong, Dr. Heron has long been missed in the hearts of those he endeared to him.

DANIEL L. GIFFORD.

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TRADE AND COMMERCE OF KOREA.

WE are in receipt of a copy of the trade report of Korea for 1896 by H. B. M.'s Consul-General, Mr. J. N. Jordan. These reports contain much that is of interest to the general reader and the one before us is not an exception. They are, we presume, intended primarily for those directly interested in the advancement of English trade. Viewed from this standpoint, Mr. Jordan's report is less hopeful, perhaps, than could be wished. In fact there is the tacit admission that Japanese manufacturers and traders by their enterprise have made such advancement as to lessen considerably the demand for Manchester goods.

The report begins by stating that Korean trade "still labors under all the disadvantages natural to an agricultural community of a peculiarly backward and primitive type." The absence of large rivers, and of land transportation other than on the back of bull or horse make it next to impossible for the little communities living in the numerous mountain valleys to get their produce to the market. There are of course the local markets held every fifth day, but native produce, owing to the drawbacks mentioned, "in the interior is much enhanced in value before it reaches the coast, and foreign imports are almost prohibitive in price before they are placed on the inland markets."

The total trade of Korea for the year under review was yen 12,842,509 and exceeded that of any previous year with the exception of 1895 when the country was occupied by the Japanese troops.

Mr Jordan points out the significant fact that Korea has only one customer, Japan, for her surplus produce. Manufactures there are none. Rice, beans, and hides go mostly to Japan. Ginseng appears in the returns of Customs for "almost the first time in the shape of about 30,000*l.*" Most if not all of this goes to China. Gold leaves the country in larger quantities than the returns indicate and no doubt finds its way to both China and Japan. Apart from this there is not much that leaves the country, tho paper presents a fairly good showing. Rice and beans make up three-fourths of the entire export trade, and rice is nearly double that of beans.

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It is barely 10 years since the Korean farmer first realised that his surplus stock of beans, instead of being allowed to decompose, could be shipped with profit to a foreign country, and as there is still no lack of waste land suitable for the cultivation of the plant, the only limit to the supply will be the demand in Japan, where the land formerly devoted to bean cultivation is, it is said, being gradually utilised for more profitable crops. Contrasted with Chinese husbandry, Korean tillage is carried on in a careless and haphazard fashion, and hillsides which in China would be terraced with cultivation, are in Korea allowed to run waste. Beans flourish on poor soil, but the question of transport naturally militates against their extended cultivation in parts remote from waterways. It is, however, as a rice-growing country that Korea is taking rank amongst the grain producing nations of the East, and becoming to a large extent the granary of Japan. Last year's export of the article was considerably over 250,000*l* sterling, and represented more than half of the total export trade of the country. In addition to the abnormal Japanese demand, there are other and more permanent causes which contributed to this expansion. One of the salutary changes recently introduced is that the land tax is to be paid in money and no longer in kind, and, as a result, the grain which was formerly diverted from the ordinary channels of trade by being conveyed to Seoul, is now released for export abroad. Another impetus to the trade is the establishment, under American and Japanese auspices, of steam mills with machinery and appliances for cleaning and hulling the rice.

Red ginseng grown extensively around Songdo is highly valued by the Chinese for medicinal purposes. Up to 1895 it was carried to Peking by the "annual overland Embassy and a large trade was done in the highly prized root by numerous shops in the vicinity of the old Korean Mission house in the Chinese capital." The King had the entire trade in his hand; its exports by sea was prohibited; the reveune went into the ever empty royal exchequer.

The annual crop of ginseng is limited in quantity to about 15,000 catties, upon which an excise duty of 10 dollars a catty is charged under the new regulations, to which is added an import duty of 5 per cent. ad valorem levied on its arrival at a treaty port in China. There is reason to believe that in practice the amount raised exceeds considerably 15,000 catties, and that the prescribed scale of taxation is not rigidly adhered to.

Mr. Jordan finds encouragement in the increased exportation of gold, tho he naturally raises the question "whether this increase is due to enlarged production or diminished clandestine shipment, but the Commissioner of Customs seems to favor the former inference." Korea in his opinior is not a Klondike as may be inferred from the following sentence.

The wild dreams of finding an El Dorado of mineral wealth in Korea, which were indulged in before the country was opened to foreign intercourse have long passed away, but considering the results obtained by surface washing, as evidenced by the yearly export of gold dust, it is strange that the development of Korea's mineral resources has attracted so little attention on the part of foreign capitalists, more especially as the Government is not so illiberal as most Asiatic governments in granting facilities for the purpose.

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Koreans are using kerosene oil more and more every year. The import in 1896 exceeded that of 1895 by about 20,000 cases. American oil still leads, "but the Russian import also shows a very marked improvement." We may state in passing that during the present year, the Standard Oil Company, has entered Korea and erected at Chemulpo permanent go-downs with a capacity for storing 500,000 cases. This no doubt means that this great company has come to stay and intends to push its trade in the empire. The Russian oil is twenty cents a case cheaper than the American, "but its cheapness scarcely makes up for its inferior quality."

The Korean steamers from which much was expected in the way of developing coast trade "spent an unprofitable year." The arrangement under which the Nippon Yusen Kaisha has been managing them for some time past, does not seem to have been attended with success. and the vessels, which have proved veritable white elephants to their owners, have again been thrown on the hands of the Korean Government, which appears to be specially unfortunate in all its enterprises. One of them has been sold to a Korean merchant, and the other two are being run by the Government on their own account, but the predictions that they would supplant the clumsy native craft, and stimulate the inter-port trade, although justified in principle, have been falsified by Korean mismanagement, and the lack of business habits inherent in the native character.

The total import trade for 1896 was yen 6,539,630 as against yen 8,084,465 in 1895 or a decrease of yen 1,544,835, and unfortunately the larger portion of this shrinkage took place in articles of British manufacture." This is accounted for in the following observations which are so interesting that we reproduce them without condensation.

Japanese sheetings showed a substantial increase which is more than counterbalanced by a diminished import of the English and American article, but Japanese piece-goods shared to some extent in the general decline of the import trade of the year. The falling-off was most marked at Chemulpo, where, indeed, all Japanese imports failed to make much headway owing to the energy and enterprise of the Chinese as distributors of Manchester goods, while at Fusan, with practically no Chinese competition, there was an advance in this, as in most other articles of Japanese import.

Japanese yarn has again arrived in larger quantities, and seems to be gradually driving English and Indian yarn out of the Korean market. It can now be sold for about 10 dollars less than the British article, and practically at the same price as the Indian, with which its improved quality enables it to compete on favourable terms.

Reviewing the total import of cotton goods we find that it dropped from 495,968*l.* in 1895 to 361,664*l.* in 1896, a decrease of 134,304*l.* which fell almost entirely on goods of British origin. The Japanese import, 126,000*l.*, was slightly over the figure of the preceding year, and that it should have maintained its position in face of such adverse circumstances is clear proof that these goods, whose total importation four years ago was only 5,000*l.* in value, have secured a permanent and prominent place in the Korean market. Nor can we console ourselves, as in the two previous years, with

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the reflection that the conditions were unfavourable to British trade, for the Chinese who were driven out of the country by the war have been actively employed during the year under review as distributors of British goods, and have enjoyed the benefits of British protection. The Japanese success seems to be largely due to the care and attention which they have paid to the tastes and requirements of the Korean market. In point of quality the Japanese goods are generally inferior to their Manchester rivals, but their cheapness, their varying degrees of texture, length and width, make them more acceptable to the Korean consumer than the more rigid Manchester patterns. As an instance of the imitative success of the Japanese, the Commissioner of Customs at Fusan mentions that the cotton piece-goods made in the province in which this treaty port is situated, have been so closely copied by the weavers in Japan as to deceive even natives respecting their origin. On their arrival in Fusan the Japanese imitations are mixed with pieces of native-made cloth, and this disguise enables them to command a readier sale, and a slightly better price than if they retained their true character. The presence of large and flourishing colonies of Japanese at the three treaty ports of Korea, the diminished cost of freight and packing expenses consequent upon proximity of situation, and the natural desire of a manufacturing country to make its exports pay for its import of food supplies, are all factors which are calculated to foster and promote the trade between the island Empire and this peninsula.

Mr. Jordan believes that opium is secretly brought into the country, that its importation is prohibited, and that among the 5,000 Chinese the average consumption per man is "decidedly larger" than among the same class in China. It is believed that Koreans, and especially those having business relations with the Chinese contract the opium habit. Lately we heard of opium dealers on the Yalu who gave up the business because, as our informant said, there was "opposition." We wish for more of the same kind of opposition. Mr. Jordan evidently does not believe in a statement made in this magazine some time since to the effect that "the drunken man is much more in evidence on the streets of Tokyo and Peking than he is in Söul." As the two opinions were written independently of each other, we give Mr. Jordan's in full.

"I have seen more intoxicated people in Seoul in a week than I have in twenty years in China, and few towns in Great Britain would outrival the capital of Korea in this respect."

The improvements of our streets receive favorable mention.

So far, it has practically been confined to Chemulpo and Söul, but in a very short space of time it has converted a few of the leading thoroughfares of the capital into streets which would not altogether disgrace a second-rate provincial town in Europe, and the importance of the change will be apparent to those who knew Söul a few years ago. Thanks largely to the energetic Governor of the city, who gained his ideas of progress in the United States, several of the principal streets have been cleared of the unsightly obstructions with which they used to be blocked, and the people are gradually being taught the benefits of good roads and clean surroundings.

The prosperity of Chemulpo, the port of Seoul, which thirteen years ago had a collection of fifteen houses—

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Is now a large and flourishing center of trade, with broad metalled roads, good substantial buildings, and a foreign population of some 6,000 or 7,000, mostly Japanese and Chinese.

In conclusion, I may be permitted to make a brief reference to the financial position of Korea, which is gradually being placed on a sound basis by Mr. J. McLeavy Brown, the financial adviser of the Government. With careful management and retrenchment of expenditure, a financial equilibrium has been established and maintained during the past year, and there is a surplus in the Treasury sufficient to cover the greater portion of the national indebtedness, The principal items of revenue are the land tax, the customs duties, the house tax, ginseng tax, and gold dues, which altogether make up a budget of about 4,000,000 dol., a sum little more than the revenue of a Malay State like Selangor or Perak. The provincial income and expenditure is, however, left to a certain extent to local management, and there can be little doubt that with stricter supervision, and the establishment of a regular system of accounts, the revenue of the central Government is capable of considerable expansion. Even the collection of the land tax, which is extremely light, seems to have fallen into abeyance for years in about a quarter of the country, but the remittance of this and other charges is now being made with tolerable regularity to the Treasury, and the financial outlook is decidedly hopeful.

The educational movement in the capital where "there are four large schools, in which Korean youths receive the benefit of a foreign education.....all of which are doing excellent work," is favorably noticed.

Our local contemporary *The Independent*, receives due recognition as "doing much to influence native opinion in the direction of progress."

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PYENG-YANG LEGENDS.

THERE are few subjects more interesting than folk-lore and household tales, especially in a country where the supernatural is everywhere present. Korea is particularly full of legends and mythical tales. We heard even this autumn of the appearance of a dragon which was seen by many reliable witnesses. From some sections, roports reach our ears of demon possession and of strange happenings. But aside from these occurrences the country is rife with legends and lore. The unnatural and supernatural prevail tho the people may not be said to be particularly superstitious.

The legend that Seoul is situated on a dragon's back and if the people dig too deep that he all wriggle and make trouble; and that of Pyeng-yang which city is supposed to be a boat tied to two large stone pillars that are miles above the place, a city where wells could not he drug for fear of swamping the vessel, and the thousand and one othr such stories among which it is easy to find legends good, bad and indifferent.

The point of a story which appeals to one may not appeal to all, so the few samples of legends here given were taken somewhat at random from a large collection that poured in on the writer after it was known he was an interested listener. As will be noticed, some are illustrations of the reward of filial piety or reverence, religious observance, kindness and so forth; others seem to be merely yarns with no point at all. There are others, also, for Pyeng-yang being the oldest city has had more opportunity to make legends as well as history, and while most of these are of ancient date, similar ones are being manufactured daily for the delectation of future generations.

Chap Yak San.

About five miles from the city of Pyeng-yang is found a peculiar kind of clay, red in color, and of the consistency of dough. During a time of famine some years ago it was found that this clay gave sustenance and strength to whoever ate thereof, and the story goes that multitudes availed themselves of this life-

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giving opportunity. To this day, it is said, in times of famine many starving ones resort to the mountain of Chap Yak.

Kim Chyeng Pok.

During a great rainy season 2,000 years ago the Tatong river rose to a tremendous height, overflowing its banks and flooding the streets of Pyeng-yang, causing the destruction of hundreds of homes and the loss of a great many lives. Such a flood had never been known before nor since. A young man named Kim Chyeng Pok, living some thirty miles north of Pyeng-yang, was swept away with his wife, inside their house intact, and carried down the river 100 miles. When they arrived opposite the large East Gate of Pyeng-yang a huge fish jumped into the house and landed on the knees of Kim Chyeng Pok who had been praying to heaven for food. The large fish was sent to supply their needs because both husband and wife had such great reverence for their parents. From the East Gate they floated down the river seventy miles further coming to a large island where they were enabled to land and found friendly people who brought them back in their boat to the city where Kim Chyeng Pok lived.

Tong Myeng Wäng.

There reigned in Pyeng-yang, the ancient capital of Korea, 1,000 years and more ago, a king by the name of Tong Myeng. He was a very devout and good man; went daily to pray at a cave near the Buddhist temple and at the grave of Ki-ja. One day he found in the cave a large one-horned animal resembling a rhinoceros which heaven had sent, on which the king mounted and went to the river bank, diving beneath the waters and reappearing a mile further down the stream by the side of a large boulder. Climbing to the top of this rock the king ascended to heaven still riding on the back of the one-horned animal that had been sent to take him thither as a reward for his piety and goopness.

The Island of Neung Na To.

About 700 years ago this island was situated near the city of Syeng Chyeng, fifty miles north of Pyeng-yang. During a time of heavy rain it was rooted from its foundations and floated down the Tatong river to opposite the grave of Ki-ja, where it has since remained. When the island was torn from its foundations many people resided thereon; and the rice and other crops were very abundant. When the magistrate of the island dis-

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trict found he had lost his territory he came down to Pyeng-yang and demanded taxes which he claimed were legally due him. This claim the governor of Pyeng-yang refused to grant and told the magistrate if the island belonged to his district to take it back from whence it came. Of course this was impossible and the disheartened magistrate was obliged to return to Syeng-cheng without his island or taxes and the island remains in the river to this day.

Chon An Mountain.

From this mountain side issued many years ago, a stream of wine, a little of which would make one drunken. Near by there lived a man named Chang Pan Ho who subsisted only on this wonderful fluid, taking no other flood. His time was spent alternating between drinking and sleeping. After seventy years Chang Pan Ho died, and from that time the real wine ceased; but in its place a fluid resembling wine bubbled forth without giving any intoxicating effect. This same stream, it is claimed, is flowing at the present day.

Ko Man Teuk.

Eleven hundred years ago there lived a man, Ko Man Teuk, who earned a living by making sandals. Returning one day after selling his shoes as he was crossing the river in a fisherman's boat to his home situated on the bank he bought a very large fish over one yard long, for 200 cash. Reaching the shore, on attempting to carry home the fish, he found it so heavy that he was reluctantly obliged to throw it back into the river. Early the next morning Ko Man Teuk went down to the bank for water and there saw a gourd that the big fish had placed there in gratitude for its deliverance. This Ko carried to his home and to his surprise, when he placed a little rice inside found double the quantity was produced. Then he put in some cash and this doubled itself. And finally some silver and this increased likewise, so that very soon Ko Man Teuk became a very rich man. After two months, while he slept one night, the large fish returned for the gourd and carried it away, but Ko Man Teuk was able to live in luxury for the remainder of his life.

E. DOUGLAS FOLLWELL.

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KOREAN PROVERBS.

(Continued from the October Number.)

MANY Korean proverbs are drawn straight from nature, but few of them can claim the beauty and simplicity of the following;

58. 솔닙이벗셔ᄒᆞ매가랑닙흔ᄒᆞᆯ말업다

"The aspen blamed the pine for rustling too loudly in the wind."

It is truly refreshing to find occasionally among the barren literature of the East such a real poetic gem as this. It loses nothing by being so short, as the violet loses none of its perfume when it closes at night. It brings before the mind a complete picture. An ancient and venerable pine spreads abroad its giant branches, a synonym of dignity and power, while the wind moving gently over it makes a soothing murmur like the sound of distant surf. Near by grows a saucy little aspen the very type of fickleness and shallowness and effervescence, for a breeze that would hardly call a murmur from the pine makes its leaves flutter and turn as if each one was instinct with life and was bound to make as much disturbance as possible over a mere nothing. And the insignificant little aspen looks up and says "See here, old fellow, you are making too much noise up there." But we cannot stop to follow out the metaphor. It corresponds of course to the biblical figure of trying to cast the mote out of a brother's eye when there is a beam in one's own.

59. 호뮈로막을것가릐로못막는다

"You can mend with a trowel a little break in a dyke which you could not mend later with a shovel."

The meaning of this is abundantly plain to all those who are acquainted with eastern peoples and their method of cultivating rice. The dike is the farmer's first care. This corresponds to our "A stitch in time saves nine."

60. 거셔이홍안

"If you lift a heavy stone you must expect to get red in the face"

This emphasizes the fact that nothing great or useful can be done without strong effort and that if one desires to accom-

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plish great things he must not be afraid to square himself to the work and get his hands soiled and get red in the face if need be. It must be confessed that this saying stands as a continual rebuke to a large number of the upper or privileged class in Korea.

61. 무호동쥴리작호라

"In those districts where there are no tigers the wildcats play at being tigers."

This means that where there are no powerful men the small officials strut about and make themselves very important.

62. 거팅이졔자루쌋다

"The mendicant priests broke each others begging bowls."

Koreans use this way of saying that a house divided against itself cannot stand. The begging priests carry bowls, in which to receive offerings of rice or of other articles.

A saying which, however flat it may seem to our ears, is particularly pleasing to the Korean runs thus:

63. 며ᄂᆞ리발뒤굼치닭의알갓다

"As he disliked his daughter-in-law he said she had a heel like an egg."

This does not imply that there is any great obloquy connected with an egg-shaped heel but it means that the man in question was bound to find fault because he was prejudiced and, being unable to pick any flaw in the woman he was driven to the statement that at any rate she had a heel like an egg which was just ambiguous enough to give vent to his spleen without making him overstep the bounds of truth. This saying is used to characterize those who are chronic grumblers and who if they can find no cause for fault-finding will invent one.

64. 사랑ᄒᆞ게가발뒤굼치써믄다고

"The pet dog bit his master's heel"

It is needless to say that this is a synonym for gratitude, rewarding evil for good.

65. 죽떠먹은자리다

There is a great deal of meaning in the simple proverb "If you take a single spoonful of soup from the bowl it leaves no impression."

The amount remaining in the bowl is not apparently diminished. It corresponds closely with our saying "Rome was not built in a day." And it is an exhortation not to let the relative insignificance of a single day's or a single month's work lessen the earnestness of endeavor, for the aggregate result will not be insignificant.

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66. 됴쪽지혈이다

"Like blood in a bird's foot."

This expression is a synonym of scarcity. When a Korean wants to emphasize the lack of anything, especially of money, he makes use of these words which, it must be confessed, form a very sententious simile.

67. 강철이가딕는봄도흔가디각을도한가지다

"Where the meteor falls autumn is as fruitless as spring."

The Koreans believe, with all other eastern peoples, that meteors are signs of evil and that where a meteoric stone falls the earth is blasted and all vegetation is consumed. They apply this metaphor to men who are always unfortunate and who always come to grief whatever be the project that they have on foot. Like the meteor he always brings misfortune and calamity with him. His coming is to be dreaded and shunned.

68. 젹반하쟝

"The thief instead of being beaten did the beating."

This refers to petty thieving only for robbery is a capital crime in Korea. This saying implies a reverse of the proper order of things and corresponds to our phrase "turned the tables" whose origin is much more obscure than that of the Korean.

69. 국슈문돌줄도모ᄅᆞ는녀편ᄂᆡ가피안반나무린다

"The cook blames the table because he connot pile the food high."

This saying is as full of meaning to a Korean as it is of obscurity to one unacquainted with Korean customs. In preparing a feast Korean cooks take great pains to pile each dish as heaping full as can possibly be done with safety. It is a mark of generous hospitality on the part of the host. If, then, the cook fails to pile the dainties high he simply proves himself unworthy of his place. If the article of food seem to mock the cook's endeavors he is likely to say that it is because the table is uneven or that one of its legs is shorter than the others: anything to take the blame off his own shoulders. We mean approximately the same thing when we say "The workman finds fault with his tools."

70. 거지잔채

"Even beggars sometimes feast their friends."

There is nothing to say about this excepting that it conveys the same meaning, but in rather more elegant phraseology, as our "Every dog has his day."

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71. 고기는적더라도바다밋다은디를본다

"Even the smallest fish makes a commotion in the farthest limits of the ocean."

It would seem from this that even the commonest of Koreans has some idea of the indestructibility of force. We say "How great a matter a little fire kindleth." Or, "Cast a stone in the water and the ripples will break upon the most distant shores."

72. 곤알지고셩밋헤못가겟다

"He wouldn't walk under the city wall even with a load of rotten eggs"

Now the city wall is a massive structure that centuries seem to have but little effect upon and therefore the probability of its falling on one who walks under it is infinitesimal. Again the value of a load of rotten eggs is even less than the probability of the wall's falling. This proverb therefore is a caricature of an extremely careful man, so careful that he would not even carry a load of rotten eggs along beside the city wall for fear of them being broken. This proverb shows how large a part exaggeration plays in humor.

73. 곱비가길면듸듸겟다

"If you tether your horse with too long a rope he is bound to become entangled in it."

This is a warning as to the ultimate result of too great license. Give a man *carte blanche*, so far as morality goes, and the end can be seen from the beginning. All of which goes to show that the Koreans do not lack in *knowledge* however far they come short in *practice*.

74. 안밧긔도비흔다

"He plastered the wall inside and outside."

A man so ignorant that he is like a wall plastered inside and out so that there is no peephole whatever.

75. 원님이아젼의소매애드럿다

"The magistrate has retired into his major domo's sleeve."

Korean sleeves are immense and are used largely as pockets. The saying means that the major domo has such an amount of influence over his master that he has him "completely under his thumb" and is master of the situation. Of course the application of this has become general and is applied not only to magistrates.

H. B. HULBERT.

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A REVERSED SANTA CLAUS.

A Korean friend, who is a student in one of the several excellent schools established in Seoul for teaching English, and in whose education I have taken some interest, comes to me occasionally in order that I may see the progress he is making in his studies, and one day in reading to me his lesson he came across an allusion to Santa Claus and asked me to explain who this good old fellow was.

I endeavored to do so indulging it may be, in those embellishments with which we westerners are, I fear, too often tempted to adorn our tales when explaining things western to the Asiatics. He was much interested and in turn told me the Koreans also had a Santa Claus: "All the same as yours," said he "except that he is just the opposite and not like yours in any particular."

He told me the story and pointed out the difference, with his Korean embellishments no doubt. It seems that on the last night of each year according to the Korean calendar, an evil spirit comes from the nether world and assuming the visible form of an enormous cat, visits every household and tries to tread into every shoe he can find, and that the owner of any shoe into which this cat manages to get his foot is certain to die or come to grief during the ensuing year.

Therefore on this particular night the Koreans always gather up all their shoes, including even those which have been worn out and cast aside, and taking them into their sleeping rooms lock them up in a box or some other secure place to keep them out of the way of this dreaded cat.

Thus instead of our glorious beneficent and benevolent old Santa Claus, ruddy faced and smiling, clad in furs, with fur cap and fur coat and high-topped felt boots, tipped with fur and strung with silver bells which jingle and chime and make merry music wherever he goes, coming in a golden reindeer-sleigh, ascending the roofs and descending the chimneys, with his broad back bent under the burden of the bountiful load of generous gifts which he bears and brings to gladden with joy the hearts of the children of the household, the Koreans have a malignant cat prowling around to bring evils, trouble, disease, disaster and death. The Korean does not hang up his stocking or shoes in a conspicuous place but hides them, and instead of hoping and wishing that a

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Santa Claus will come and put his presents and good things into his stocking, dreads with mortal fear, lest this terrible cat will come and put his pestiferous aud evil-bringing foot into his shoe.

Again Santa Claus is particularly and exclusively the property of children. He does not belong to the grown-up; all of us remember how, when children of tender years, we cherished him and loved him and looked and longed for that happiest and most glorious of all nights of the year—Christmas eve—when he would come down the chimney with gifts and presents and blessings; and most of us, no doubt, also recollect how rude and painful was the shock, when in time we learned from whence these good things actually came, and that our beloved saint and benefactor was a myth and a fraud; but the belief in the cat obtains more with the old than the young—this superstition, as do many others, deepening and becoming more fixed and real and terrible with the people as they advance in years and grow old.

But there is one thing, however, connected with this cat, for which even my intelligent and ingenious Korean friend could find no comparison in the Santa Claus legend. The Koreans have learned how to exorcise the cat and have a specific remedy for him—an effectual cat-antidote, so to speak.

If any of the readers of THE REPOSITORY, who are so fortunate as to be in Korea on the last night of a Korean year, will go out into the streets during twilight, he will detect among the many vile smells which, as usual, assail his nostrils, a new, pecular and distinct stink. It is the odor of burning human hair. The Korean carefully saves up during the year, every stray strand of hair from the pates of each member, young and old, of the household, and as all have long and luxuriant locks the hair crop for the year is by no means small; this he burns at twilight on this night in the street in front of his gate or door, it being well known that the spirit cat cannot endure the scent of burning human hair and will give any house in front of which a liberal supply of hair has been burned a wide berth.

And I am assured on good authority, that there is no well authenticated case where this cat has been seen in any house thus protected by these pungent fumes.

X.

NOTE.—I trust the reader will not infer from the above, that the Koreans have only "bad spirits; on the contrary they have many good ones—gift giving and blessing bestowing—and also many beautiful and interesting legends and stories about them.

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ANCIENT KOREA.

REV. William Elliot Griffis, D.D. made for himself a permanent place in the world of letters when he wrote the *Mikado's Empire*. His second contribution to the sum of human knowledge, *Corea the Hermit Nation*, while not destined to fill the same high place as the one on Japan, has held its own for a number of years as the most popular work descriptive of the peninsular kingdom. And deservedly so; written in a delightful style, enriched by a rhetoric semi-tropical in its luxuriance, and containing a vast amount of curious and interesting matter relative to the Korean people, it is just such a work as the English reading public would enjoy. The work is now in its sixth edition. The design of the work was conceived by the author in 1871 when on a visit to Tsuruga the "Saxon Shore" of Korean rovers, and was the result of one of those impulses of sentiment which often come to the scholar as an inspiration to his best. His idea was to give an outline of the history of Korea from before the Christian era to the present year. In those early days (1871—1880) material was scant. Japanese and Chinese histories were at his service, but they put him rather in the position of one writing Dutch history from French and Spanish archives. The result was not so much the history of Korea as a most interesting contribution to the history of Korea, and a testimonial to the industry of the author.

The preface to the first edition is dated Oct. 2nd, 1882. Three years later a second edition appeared in which, however, no addition was made to the text, tho in the preface we have a short account of the *emeute* of 1884. The third edition came out in 1888, in the preface of which the author acknowledges indebtedness to Ensign Foulk, Dr. Allen, Mr. Aston, Soh Kwang Pom, Rev. Henry Loomis, Yu Kil Jun and other well-known people. The preface to the present (sixth) edition is dated 1897. In it he recommends the perusal of the Japanese

Corea The Hermit Nation.

1. Ancient and Mediæval History. II. Political and Social Corea. III. Modern and Recent History. By William Elliot Griffis. Sixth edition, 1897. Charles Scribners Sons.

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Kojiki and Nihongi to students in Korean affairs—a hint worth bearing in mind. He gives a kind notice of THE REPOSITORY. "For record and interpretation of current history, THE KOREAN REPOSITORY, a monthly magazine in English published in Séoul by The Trilingual Press is of unique value." For this our best thanks.

The orthography of Korean names, as used by Dr. Griffis, stands in much need of revision. In the first place the spelling of Korea as Corea is largely obsolete. The reason why K is preferable to C is as follows: The letters C or K are intended as an English equivalent of the Korean ㄱ. This character is pronounced *ki-ok* by the Koreans, but suppose we should use the C, its name would be rendered *ci-oc* which would be confusing to every one. The inutility of C as a rendering of this charater was not known when the spelling Corea was adopted, but now that it is known, to hold to the old form is to block the wheels of progress. In the 1897 preface Dr. Griffis gives the name of the capital as Séoul. This we suppose means that it is to be pronounced *Say-ool*, an ancient error we imbibed in America ten years ago. It is bad enough to use the *e* at all, but to put the French accent on it is to put it beyond redemption. The rendition of Korean names is given according to the Japanese pronunciation. This is no doubt edifying to Japanese scholars and furnishes us in Korea with no end of interesting and curious puzzles.

Ancient Korea is full of interest to the student of history. It is as yet virgin soil. How much there was of it, how ancient it was and its character, are still largely unsolved mysteries. There is no lack of material and no end of claims concerning it, but if "even the story of Ki Tsze when critically examimed does not satisfy the demands of modern research," then the whole history of Korea as found in the works of Korean historians, previous to the founding of Silla belongs to the same category. The first section of "*Corea the Hermit Nation*," entitled "Ancient and Mediæval History" deals with the foreign relations of ancient Korea. The treatment at times is somewhat nebulous, for which the author's sources of information must be held accountable. Dr. Griffis begins his work with an interesting and valuable picture. He shows us Korea and Arabia face to face before the dragon throne of China. Extremes meet. The extreme eastern peninsula of Asia meets the extreme western peninsula, which proves that even before the days of steam locomotion and electric communication the world was very small. The authority for this is valuable. We quote it in full.

"It occurs in the Nihon O Dai chi Ran, or, A view of the Imperial Family of Japan". In the first month of the sixth year of Tempio Shoho [Feb

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754 A.D.] the Japanese nobles Ohan no Komaro and Kibi no Mabi returned from China, in which country they had left Fojiwara no Sciga. The former reported that at the audience which they had of the emperor Gen-Sho, on New-year's Day (Jan. 18th) the ambassadors of Towan (Thibet) occupied the first place to the west, those from Shinra the first place to the east, and that the second place to the west had been destined for them (Japanese envoys) and the second place to the east for the ambassadors of the kingdom of Dai-Shoko (Persia then part of the empire of the caliphs) Komara offended with this arrangement, asked why the Chinese should give precedence over them to the envoys of Shinra, a state which had long been tributary to Japan. The Chinese officials, impressed alike with the firmness and displeasure exhibited by Komaro, assigned to the Japanese envoys a place above those of Persia, and to the envoys of Shinra, a place above those of Thibet."

This peep behind ancient scenes reminds us of a dinner party in modern official life. A quotation from an Arab geography speaks of—

"The land of Sila which is rich in gold. Mussulmans who visit this country often allow themselves, thro the advantages of the same, to be induced to settle here. They export from thence ginseng, deerhorn, aloes, camphor, nails, saddles porcelain, satin, zimmit, (cinnamon?) and galanga (reging?)."

Dr. Griffis thinks this Arabic "Sila" is a corruption of Shinra. It would seem, however, in view of the proper pronunciation of the word that "Shinra" is a corruption of "Sila."

The Koreans begin their account of ancient times in the peninsula with an interesting tradition of Tangun, whom they make contemporary with Noah, and Tao the founder of the Chinese monarchy. Dr. Griffis gives this worthy a line as "the divine being Dan Kun who had partially civilized the aborigines and begins his history with the old kingdom of Cho-sen under *Kija*. He says the Japanese pronounce this name "Kishi and the Coreans Kei-tsa or Kysse. To make *Kysse* sound like Kija which fairly represents the Korean name of the hero is a problem we have long given up." This sage, like the sound of his name, is a mystery to the author and his own opinion is that instead of being a worthy of Korean history "it is possible Ki Tsze was the founder of Fuyu," a kingdom far to the north of Korea on the banks of the Sungari river. We do not think so. Until the records of Kija's connection with Korea are shown to have been forged we shall have to look upon him as a historic character of Korea, tho his place and influence ars still to be settled.

The next great character in Korean history was Ko Chumong the first king of the hardy northmen of the peninsula, Kokorio. This kingdom Dr. Griffis designates usually as Korai, thus confusing it with the dynasty which first united the entire peninsula under its sway. In fact our author seems to have a weakness for Korai, for he locates it first north of Sungari as "the name of the kingdom designated by the Koreans Fuyu

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(Puyu) and then later as the popular name of Ko Chumong's kingdom, known to the Koreans, as Kokorio, and finally as the name of the united dominion over the peninsula in which latter case he is correct. The period of Kokorio, Dr. Griffis treats under the heading of "The Fuyu race and their migrations." He gives us the well-known legend of the freakish way in which Chumong was born. In saying he was named "Light of the East," history

For the Korean account of this see KOREAN REPOSITORY, vol. II pp. 324—26.

is anticipated for this was not his name but his posthumous title, his name being *Chumong*, the Puyuan word for a skillful archer. This hero was "King of the tribe and kingdom of Fuyu which lay in the fertile and well-watered region between the Sungari river and the Shan Alyn or Ever-white Mountains. It extended several hundred miles east and west of a line drawn southward thro Kirin, the larger half lying on the west." There is a slight discrepancy between this and the location given by the Korean historians who locate it about 400 miles further south in the region of Sunchun a city of Pyengando, Korea. We are then told—

"Out of this kingdom of Fuyu came the people who are the ancestors of the modern Coreans *** Hence their language and laws were very much alike. The nation was divided into five families named after the four points of the compass with a yellow or central tribe. Evidently this means that a few families, perhaps five in number, leaving Fuyu, set out toward the south and in the valleys west of the Yalu River and along the 42nd parallel, founded a new nation. Their first King was Ko, who, perhaps, to gain the prestige of ancient descent, joined his name to that of Korai (written, however, with the characters which make the sound of modern Korai) and thus the realm of Kokarai received its name."

This Ko, whom Dr. Griffis mentions incidentally as a separate and distinct character in history, is none other that his "Light of the East" hero whom he knows only as the founder of Fuyu. The fact of their identity seems to have been unknown to the author of "Corea the Hermit Nation."

Turning from north to south Korea, Dr. Griffis begins properly with the history of the Samhan or the Three Principalities. This interesting chapter, however, is marred by an inaccuracy which it is surprising was not pointed out to the author by some of the correspondents mentioned in his prefaces. We quote, the statement to which exception is taken being in italics.

"After the overthrow of his family and kingdom by the traitor Wei-man, Kijun, the king of old Cho-sen escaped to the sea and fled south towards the archipelago. He had with him a number of his faithful adherents, their wives, and children. He landed among one of the clans of Mahan composed of Chinese refugees, who, not wishing to live under the Han emperors had crossed the Yellow Sea. *On account of their numbering originally one hun-*

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ferd families, they called themselves Hiaksai. Either by conquest or invitation, Kijun soon became their king."

By Hiaksai is evidently meant the kingdom known in Korean history as Paikjé. Kijun's date at Mahan is B.C. 194, but the name Paikjé is unknown to Korean history until 200 years later. The following is the acount of its origin. Onjo the son of the warlike founder of Kokurio, Ko Chomong, fled from his father's court and found refuge with Kijun's successor in the chieftainship of Mahan. This lastscion of the line of Kija, Onjo perfidiously overthrew and made himself master of Mahan taking the dynastic name of Sipjé [ten companions] from the ten companions in arms who had followed his fortunes. But other refugees from the paternal court in the north joining Onjo, the national name was changed to Paikjé [hundred companions.]

The period of the Sam-Han is followed by that of the Sam-Kuk or Three Kingdoms. These are designated by the Koreans as Silla, Kokorio and Paikjé. They are given three chapters in "Korea the Hermit Nation," under the aliases of Hiaksai, Korai and Shinra. Korea's foreign relations during this period are rich in interesting detail. Dr. Griffis gives us most valuable testimony to the influence of Korea on Japan during the period of the Three Kingdoms. He appears to accept the theory of the Korean origin of the Tamato clan, the ancestors of the Mikado, whom he derives from Kokorio. In ancient Japan officials were divided into twelve ranks as in Kokorio, and the central part of Japan, first held by the ancestors of the Mikado, was divided into five provinces as in Kokorio. Further, the two people alike wore flowery costumes, practiced much the same, forms of divination and followed the same forms of etiquette. After the fall of their kingdom before the united arms of Silla and Tans, many of the people of Paikjé removed to Japan. Like the industrial and intellectual enrichment of England and America by the Huguenots, the Koreans from Paikjé were a genuine benefit to their warlike island hosts.

"In 710 (A. D.) another body of Hiaksai people, dissatisfied with the poverty of the country and tempted by the offers of the Japanese, formed a colony numbering 1800 persons and emigrated to Japan. They were settled in Musashi, the province in which Tokio, the modern capital, is situated. Various other emigrations of Coreans to Japan of later date are referred to in the annals of the later country, and it is fair to presume that tens of thousands of emigrants from the peninsula, fled from the Tang invasion and mingled with the islanders, producing the composite race inhabiting the islands ruled by the Mikado. Among the refugees were many priests and nuns, who brought their books and learning to the court at Nora, and thus diffused about them a literary atmosphere. The establishment of schools, the awakening of the Japanese intellect, and the first beginnings

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of the literature of Japan, the composition of their oldest historical book, the Kojiki and Nihongi—all fruits of the l tter half of the seventh and early part of the eighth century—are directly traceable to this influx of the scholars of Hiaksai, which being destroyed by China, lived again in Japan. Even the pronunciation of the Chinese characters as taught by the Hiaksai teachers remains to this day. One of them, the nun Homio a learned lady, made her system so popular among the scholars that even an imperial proclamation against it could not banish it. She established her school in Tsushima A. D. 655 and there taught that system of Chinese pronunciation [*co on*] which still holds swav in Japan among the ecclesiastical literati, in opposition to the *Kan-on* of the secular scholars ***. Hiaksai had given Buddhism to Japan as early as 552 A D, but opposition had prevented its spread, the temple was set on fire and the images of Buddha thrown into the river. In 684 one Sayeki brought another image of Buddha from Corea, and Umako, son of Inamé, a minister of the Mikado's court, enshrined it in a chapel on his own grounds. He made Yeben and Simata, two Coreans, his priests, and his daughter a nun.

There seems to be a tendency in some controversialists to dispute the fact that Korea gave Buddhism to Japan. Japanese records are explicit and unanimous on this point and their testimony is not to be lightly overthrown. Under the protection of the Umako mentioned, Buddhism spread in Japan, and Korea became the Mecca of Japanese Buddhism to which the government sent many Japanese to study the faith. The great Shōtoko Taishi, crown prince and chief minister under the empress Suiko, and who was one of the most remarkable characters in Japanese history, had for his tutor a Korean priest. The debt of Japan to ancient Korea industrially, intellectually and religiously, according to Japanese records, has been a vast one but the pupil outdistanced his teacher and even assumed the relation of master. We are told.

"The Japanese laid claim to Corea from the second century until the 27th of Febuary, 1876. On that day the Mikado's minister pleniopotentiary signed the treaty recognising Cho-sen as an independent nation. Through all the seventeen centuries which, according to their annals, elapsed since their armies first compelled the vassalage of their neighbor, the Japanese regarded the states of Corea as tributary. Time and again they enforced their claim with bloody invasion and when through a more enlightened policy the rulers voluntarily acknowledged their former enemy as an equal, the decision cost Japan almost immediately afterward seven months of civil war, 20,000 lives and $50,000,000 in treasure. The mainspring of the 'Satsuma rebellion' of 1877 was the official act of friendship by treaty, and the refusal of the Tokio Government to make war on Corea."

The independence of Korea has been an issue of high importance to new Japan for which she has jeopardised her national existence twice in two decades. The link which bound together ancient Korea and ancient Japan has apparently become an heirloom to their posterity, binding them to the same destiny.

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THINGS IN GENERAL.

THE DONKEY COUGH.—Perhaps my discovery of the Korean name for whooping cough may be of some use to physicians in Korea, who like myself, have been here for a time without coming across it. The disease is very prevalent at Wonsan among both Japanese and Koreans, and on hearing two of the latter talking about it I noted that they called it "donkey cough." I then asked a woman who came to the dispensary with a case if it was "donkey cough" and she replied that it was and that she had given donkey hair for it but the child had got no relief. Possibly this is the Korean idea of homeopathy. I use salol with quinine and have in a number of cases cut the disease short. Incidentally I might mention that I find salol useful in bronchitis, the sequel of measles, and in germatic bronchitis —W. B. MCGILL, M.D.

STANDARDS OF MEASURE.—In looking over an old history we found a copy of a memorial on the subject of standards of measure presented to His Majesty, Yöng-jong, in A.D. 1750. From this memorial we learn that the following standards were definitely settled in the reign of Sé-jong A.D. 1419—1451, viz;

(a) The *Yöng-jo Chök* or carpenter's rule, to be used in measuring all lumber and building materials.

(b) The *Po-baik Chök* or yard stick, to be the standard for all cloth stuffs.

(c) The *Chu Chök* corresponding possibly to the gallon of the west, and used to gauge the size of earthen and other vessels.

(d) The *Whang-jong Chök* or musical scale to be used in determining the values of the various musical notes and in the manufacture of musical instruments.

(e) The *Yei-gi Chök* or standard for ceremonies used in connection with the various ceremonial functions, though in what manner is not clear to the writer.

In the 15th century, however, these standards were not advertized to the people but were deposited for safe keeping at the Department of Public Works, the yard stick only being finally issued to the people. As commerce increased unscrupulous tradespeople shortened it until its aberrations caused serious complica-

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tions throughout the country resulting in the memorial of 1750. His Majesty ordered an investigation and it was found that the shortage in yardsticks varied at the trade centers from a half to one inch. A decree was issued to correct this and an inspector of weights and measures is supposed to be attached to every prefecture.

THE STORY OF THE UNGRATEFUL TIGER.—Many years ago there lived a tiger, who had the misfortune to fall into a trap. A benevolent man passing by pitied him, and set him free. The tiger, being very hungry, told the man that he proposed to eat him for his dinner. 'Is that the way you reward your benefactors?' said the man. The tiger replied that as man had for ages made war upon his kind, he scarcely regarded mankind in the light of benefactors. He, however, agreed to allow the man to plead his case before an arbitrator, knowing however, that no living thing save man would dare to disagree with him. The man first appealed to the chestnut tree who answered that the tiger was right. The man next appealed to the rock, and received the same decision. Meeting a toad they appealed to him, but he declared that it was impossible to give a decision unless he saw the trap. Together they went to the trap, and, on the toad requesting the tiger to describe how he was caught, the foolish animal entered the trap. No sooner was he inside the door, when the man closed and barred the gate, thus making the tiger a prisoner once more. The man then fled as quickly as possible, and the toad not wishing to see the tiger come to harm, released him. The tiger was furious, because he had been made a laughing-stock, and lost his dinner as well, so he determined to punish the toad by eating him. The toad begged hard to bid his wife and family farewell before he died, and the tiger consented, accompanying him home. As soon as the toad reached a large rock he disappeared in a crevice. The tiger was so furious at being baffled a second time by so contemptible a creature as a toad, that he tried to rub the rock away with his nose in order to get at the toad. He tried again and again, and, getting more and more angry, he rubbed the skin off, and in consequence fell ill and died.—E. B. LANDIS, M.D., *The China Review.*

SOUTH MOUNTAINS.—Every nation has its peculiar ideas concerning the selection of sites for building and other purposes. In Korea this has been reduced to a science, and the geomancer, if the professor is at all clever at his art, follows a lucrative calling. Many interesting superstitions are connected with the geographical and other peculiarities of all the principal towns of the empire and there exists in illustration of them an inexhaustible fund of weird

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tales. One of the necessary concomitants of a proper site for a palace, or a public building is to have a "South Mountain" in front of it. In Seoul the reason for the location of the palace, the great public buildings and the residences of the aristocracy, in the north part of the city is to have the benefit of the beneficent influences of beautiful Nam San. And throughout the country these South Mountains form one of the beautiful features of the landscape for they generally are crested with a grove of pine and are the popular resort of formal and impromptu picnics and parties. Sometimes, however, the South Mountain is an imaginative rather than an actual quantity. This is the case at the prefectural town of Pupyöng in front of which to the south extends a broad plain unbounded by a mound or hill for a number of miles. Immediately in front of the city is a small knoll, however, rising probably thirty feet above the plain. A lordly grove of ancient pines indicates it as the indispensable South Mountain of the prefecture. The town itself rises in places above the knoll high enough to look down on the Nam San, but that does not matter. The imagination of the Koreans, which is one of the most prominent features of their mental make-up, and of which the South Mountain is peculiarly the creature, supplies in this case of Pupyöng everything necessary.

Mining by Fire.—One of the interesting features of gold mining as pursued by the Koreans is that known as the "fire process." The shaft is sunk down to the ledge a distance possibly of seventy-five feet in the vertical. The sides of this shaft will be cut into a series of inclined planes which afford the miners a path to the bottom of the shaft. When this has reached the gold bearing ledge, the bottom of the shaft is filled with cord-wood and set on fire. It may burn for several days by which time the rocky sides are thoroughly heated to almost a calcined state, when the miners descend to their work. The heat in the bottom of the shaft is intense and the men who endure it are veritable salamanders. Mr. W. D. Townsend, who has kindly supplied us with these facts, attempted to descend one of these shafts but was compelled to turn back because of the fierce heat. The heated rock is very friable and yields readily to the rude implements of the Koreans. When the time arrives for the descent after one of these fires there is much rivalry among the miners to reach the bottom first in order to secure the richest place at which to work.

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EDITORIAL DEPARTMENT.

A LITTLE HELP NEEDED.

WITH this number we conclude the third volume of THE REPOSITORY under the present management and the fourth volume of the series. We take this opportunity to thank our many friends for the cordial support given us the past twelve months. We are under special obligations to our contributors to whom we necessarily look for those sinews of war so necessary to make any periodical successful. To our subscribers, both new and old, we acknowledge the feeling of satisfaction we experienced in the slow but continuous growth of our subscription list. This is a little larger now than it was this time last year.

But it is well to recognize the fact that we are wholly dependent upon the support and co-operation of our friends without whose aid we shall be unable to continue the publication of the magazine. THE REPOSITORY was undertaken as a work of love and with a desire to furnish accurate information about Korea, to the world. May we solicit a little friendly help from each one of our subscribers? We are too near the ragged edge of that awful something which a few hundred names on our lists would remove most effectually. We have still several hundred dollars due us from various sources and it is but just to us to say that we need this money to meet our financial obligations of this year. Some of our contemporaries have honored us by calling us the "organ of the missionaries." If by this they simply recognize that as the editors belong to that body they are presumably in a position to speak with some authority on missionary subjects we bow our acknowledgements of the compliment. But if as has been intimated we are subsidized either by the missionaries or by the society to which we belong,

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we hasten to disabuse any of such an erroneous impression. Bluntly and frankly this tub stands on its own bottom. We have the pleasure of sending the magazine to bishops, missionary secretaries and others, and we do not deprive them of the pleasure of paying the subscription price in full.

The Press on the Situation.—The Eastern press as far as we have seen it is unanimous in its comments upon the strange and alarming character of the activity of Russia in Korean affairs. When the news first reached the *Japan Mail* the editor confessed he did not know what too think so here suggested that "it will be as well for us all to keep our tempers until we are quite sure that there is cause to lose them." That is what some here in Korea have been and are still trying to do. Three weeks later or in the issue of Nov. 27, the editor of *The Mail* still finds it difficult to criticise "Russian policy in Korea because the acts attributed to her are scarcely credible." In which again our contemporary is not alone. He does not complain at "Russia's struggle for a route to southerly seas," tho, "if she places herself wilfully across England's path, every Englishman would be ready to take a part in the effort to thrust her aside."

Russia's general policy in the peninsular kingdom—"now somewhat comically re-christened 'empire'"—seems difficult to reconcile with her attitude towards Japan in the spring of 1895. Then she professed great concern for the independence of this country. "The collective note of the three powers declared that, with Japan posted in the Liaotung Peninsula, the independence of Korea would be illusory." This act constituted by implication at least the three countries the "guardians of Korean independence." "Hence that one of the three should, almost immediately, adopt a course leading apparently to the sacrifice of Korean independence, the other two tacitly acquiescing, is an issue so inconsistent with the rudimentary principles of interstate morality as to be scarcely credible."

The Mail thinks Russia distrusts Japan's intentions upon Korea and "shapes her course accordingly." As far as this tends to make Korea a strong and vigorous nation it is but a "proper sequel to the Liaotung convention." But even on this basis it is difficult to find a warrant for the course of the great northern power in Korea. Reference is made to the Lobanoff-Yamagata Convention signed in the spring of 1896. This paper while not satisfactory on all points "means, and can only mean, that the signatories pledge themselves to adopt and maintain a precisely similar attitude towards Korea, neither seeking to supplant the

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other, and neither seeking to gain a footing in the peninsula's affairs to the other's exclusion. Since the Convention Russia has supplied to the Korean army a large number of drill instructors, and has also placed one of her own subjects in virtual control of Korea's finances. There can be no question that such acts are violations of the spirit, if not of the precise letter, of the Convention. Indeed, there is no question. The plea advanced on Russia's behalf is that her procedure is exempted from the purview of the Convention by a promise made before the Convention was signed. It is alleged that when Min Yong Whan visited St. Petersburg, he made application to the Russian Government for military instructors and a financial adviser and that the Russian Government promised both. Min Yong Whan was the Korean ambassador on the occasion of the Czar's coronation and Marquis Yamagata was one of the Japanese ambassadors. We are thus invited to believe that when Prince Lobanoff gave to Japan a written promise engaging Russia not to interfere in Korea's military and financial affairs, he actually had in his desk a promise of exactly the opposite import which had been made a few days previously. To accept that explanation would be to convict Russia of very flagrant double-dealing and very clumsy diplomacy.....

"We could appreciate her if she explained that the Lobanoff-Yamagata Convention had no aim except to secure Korean independence, and that to lend experts for the training of Korean soldiers and the regulation of Korean finance cannot be reasonably construed as a menace to Korean independence; but when she admits that such a step would have been interdicted by the Convention, had not a prior engagement existed, she places herself in an exceedingly equivocal position."

Having convicted Russia of unnecessarily aggravating Japan's resentment, if not of "very flagrant double-dealing and very clumsy diplomacy," the editor next considers "Russia's action towards the world," and here again he fails to find "any ingenuous solicitude for Korean independence." Korea does not at this time nor did she at the time the request for a financial adviser was made need the assistance of an expert. "If Russia had sent Mr. Alexieff to Seoul two years ago, and had insisted on his employment by Korea, when the latter's finances stood in urgent need of organization, the measure might have been construed as a genuine means of promoting Korean independence. But a thoroughly competent Englishman had been in charge of Korea's finances for more than a year before Mr. Alexieff's departure from Europe. Hence Russia's determination to have her own nominee employed, invests her whole procedure with a character of self-seeking."

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That is the feeling here. No one pretends to offer any reason for the removal of Dr. Brown. It is true ample compensations and other good things were suggested, anything in the world seemingly, except fair dealing or justice.

The Japan Mail calls attention to what has been noticed by us, namely, the "manner of Mr. Alexieff's engagement. His services are given to Korea under an agreement signed, not by himself, but by the governments of Russia and Korea. That is a completely new departure. As to its significance we need not say anything. As to its dignity from the point of view of a great power like Russia there can scarcely be any second opinion."

The Japan Times, a paper entirely under Japanese management, in its issue of Nov. 19th speaks in a straightforward, fearless manner.

> We need not conceal from ourselves the fact that the agreement in question is one of vital and far-reaching importance. In virtue of its provisions Russia will be enabled to control not only the finance, but, through finance, virtually the general administrative policy of the Korean Kingdom. What is worthy of special notice is the last article, which provides that the present agreement shall be unlimited in duration, and what is of more significance, that men of no other nationality beside Russian or Korean shall be appointed to the post of General Adviser to the Treasury. The reservation that the post shall be retored to a Korean official when a competent candidate shall have been found may be dismissed as a mere matter of form, for no one imagines that such a stipulation would have been inserted had there been any possibility of its being carried out. The simple truth is that Russia means to exercise not only exclusive but permanent control over the pockets and hands of the Koreans. It is no exaggeration to remark that the conclusion of the present international instrument marks a turning point in the history of the Peninsular Kingdom. It is a distinct advance toward the completion of Russian ascendency there * * * * * *
>
> No amount of sophistry will be able to explain away the glaring inconsistency between the latest move on Russia's part and the spirit of the Lobanoff-Yamagata Convention, which is to secure in Korea a friendly and harmonious co-operation between Japan and Russia. The plea that the arrangement for the engagement of a Russian financial adviser had its origin in a compact entered into between Russia and Korea before the Moscow agreement was negotiated, is scarcely compatible with Russia's honour and self-respect, for it would amount to confessing that, while she solemnly pledged herself to act in harmonious co-operation with Japan in regard to Korea, she had in her mind all the while a scheme diametrically opposed to her professed intentions. When we view Russia's action in the present instance in the light of the policy followed in connection with the recent military mission, the conviction, we regret to say, is irresistibly forced upon our mind, that Russia has little intention to observe honestly the provisions of the existing understanding between her and Japan with regard to Korea.

These quotations, which might be increased had we space, are sufficient to show how the situation is viewed in the East. Here in Korea there is a great deal of quiet indignation visible,

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but there is little expression of it. We heard it mentioned that this opposition in one instance, at least, found vent in smashing a tobacco pipe-stem, and that by a high official too.

Korean Robbers.—From every direction reports reach us of the prevalence of highwaymen and robbers. These pests exist in especially large numbers about the capital, infesting the roads along which the commerce to and from the provinces passes and preying upon it constantly. The reports this year are not of an unusual character. Every year in fact whether the harvest has been plentiful or short these gentry make their appearance, like tigers driven forth from their lairs by the hardship of winter. They come in gangs ranging in number from thirty to ninety and under the leadership of some clever villain, distinguished more for a fertile ingenuity and skill in securing information of value than in personal prowess. Common report sometimes declares these gangs number three and four hundred, but we are disposed to regard these as of those embroidered tales of oriental fancy in which the Asiatic delights. In operation they are blundering and brutal, their chief skill being manifested in making friends where it will "do good," and in eluding pursuit. One of their favorite plans is to break up into detachments and lurk about prominent roads, pouncing suddenly on small parties of travellers when the coast is clear robbing them of everything and often inflicting serious and fatal injuries if uninterrupted in their work. They take everything, stripping the unfortunate victim of even the clothes on his back. They do not pause at murder and neither age nor sex is any protection from their violence. Recently a boy in his teens was murdered on the Seoul-Chemulpo road from whom it is said a sum of less then fifty cents was secured. Possibly the smallness of the booty enraged the plunderers. Another plan is for them to assemble in a large gang and raid a village. For this purpose they wait until nightfall and when the village has settled down for the night, suddenly a bandit appears striking a gong as a signal to the people not to dare to venture out side their houses. The gang then goes thro the houses in order, taking every thing that suits their fancy. Such scenes are a time of terror, for the bandits do not content themselves with plunder but often give free rein to the evil passions of cruety and lust. The booty often amounts to several pony loads and before morning the gang will have disappeared into the mountains beyond all pursuit. Such gangs are called by the Koreans *pru-han-dong*, or the "sweatless gangs" in reference to the fact that they without toil themselves reap the fruits of other's toil. By

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such gangs as these the country is terrorized. We have already mentioned the presence of highwaymen on the Seoul-Chemulpo road; the road along the river thro Kim-po, Yang-chön and Tong-jin is said to be impassable after sundown; villages are raided and robberies committed in broad daylight on the roads south, while the ravines about Pa-ju are again infested, interrupting traffic to the north. Twenty-five miles out from Soul and the night for the first day's journey from the capital Pa-ju, has been a favorite rendezvous for these "sweatless gangs," and it is here the government aften bags them. Six years ago in passing thro this town we saw a gang of them. They had terrorized the prefecture for a time and the authorities proving impotent to suppress them the farmers had risen in their might and finally captured sixty of them. They were not a handsome looking lot of men, but on the contrary resembled nothing more than rats in a pit. One thing that impressed us was that while all were matured in age there was not a large-sized Korean among them,—they appeared to be all undersized. It is seldom that the farmer turns to this trade, for rough, shrewd and unscrupulous as he often is he is still too honest to prey in this fashion on his neighbors. The ranks of the sweatless gangs are recruited from the gamblers and small criminals of the capital and large cities and from the victims of misfortune who have lost home and family and after possibly an attempt to keep the head above the flood of disaster have finally been submerged to the sweatless gang level. From the ranks of the masterless men of the large cities recruits are also drawn, so that there is no lack of reinforcements. Their fate once they fall into the hands of the law is a quick one. Unless sufficient influence is brought to bear to save them, death is the pelnaty. This influence was not lacking with the *ante bellum* statesmen for the entire gang of sixty "non-sweaters" we saw at Pa-ju, tho caught redhanded in crime, were set free and it may be they are the ones who are now spreading terror in that neighborhood.

The blow at THE INDEPENDENT.—As is wellknown to most of our readers in Korea, the editor of *The Independent*, Dr. Philip Jaisohn, is one of the Advisers to the government. His contract was made in the early months of 1897. In the interest of the government and for the good of the people, he began in April of that year to publish the paper which has come to be the most widely quoted paper in the Far East. In a straightforward and fearless manner be advocated reforms and supported every effort to promote good government. The common people, usually

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very conservative, were not slow in recognizing a friend of their rights in the new editor. He spoke to them and for them. He did not use the Chinese but the Enmun which everybody but the most learned can understand. He had a hearing. The paper was bought, read and re-read—in fact we heard of an instance in the country where no less than eighty-five persons read a single copy.

The Japan Times told us that three things were on the program at the beginning of the fall manœuvres in this political sea; the capture of the military, the control of the finances and the disposition of advisers. The first was accomplished last spring, the accomplishment of the second we recorded last month and the first movement towards the accomplishment of the third was begun about the middle of the month by declaring the contract between the Korean Government and Dr. Jaisohn off as he had not been recommended for the position by his government. We may say in passing that United States Consular and diplomatic agents are not allowed to "recommend." A few days later when the issue of the 16th inst. was sent to the post-office to be sent into the country, the papers were not received, it being alleged that instructions to that effect were received from the Minister. We understand the papers were sent letter postage.

This attack on *The Independent* is not surprising. It is also rather late in the century to expect a country that is independent, is recognized as a member of the family of nations and about to be admitted into the Postal Union to give up its only real newspaper without a protest.

"The Translation of the Scriptures."—Under this caption readers of our 1895 volume will find on page 195 a brief editorial sketch of the history to date of Bible Translation in Korea. On page 361 of the same volume the Rev. S. A. Moffett "reviewed" the Gospels of Matthew and John as newly translated and since then several other books have been issued from the press.

We now wish to carry our history a step further, and on the whole we have a very satisfactory story to tell. Serious and unforeseen difficulties have cropped up from time to time; plans have had to be changed more than once to meet public and other requirements, but the state of work has been so large that we believe we are justified in saying that a few months more will see the whole New Testament in circulation.

Books now already published are:

The Gospels of St. Matthew, Mark, Luke and John.
The Acts of the Apostles.
The Epistle to the Galatians.

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The Epistle General of St. James.
The Epistles of St. Peter.

In addition to these the "tentative" version of Matthew is now in the press as well as the Espistle to the Romans, I. Corinthians, Colossians, Philippians and I. II. and III. John. Other books are well advanced and will probably be in the hands of the printer at no very distant date.

CORRESPONDENCE.

To The Editor of

"THE KOREAN REPOSITORY."

SIR:—

WORK FOR THE KOREAN BLIND.

With your permission I should like to ask your readers whether any of them have given attention to the subject of providing books and work for the blind folk of Korea. The subject is one of considerable interest and is not likely to have been overlooked. Indeed, I know that some one has been in correspondence with Mr. Murray of Peking, but with what result I do not know and his name I do not know.

The points I wish specially for information upon are the following:—

1. What work, if any, has been done?
2. Has any attempt been made to print books for blind Koreans, and if so, upon what system—Murray's Pekinese system, Braille or Moon?
3. Is the Korean En-mun in itself quite suitable for the use of the blind, if printed in raised characters?

Information upon these and other pertinent topics would be much valued.

Yours Very Sincerely,
ALEX. KENMURE,
Agent Brit. & For. Bible Society,
Seoul, Korea.

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LITERARY DEPARTMENT.

Carpenter's Geographical Reader—Asia. By Frank G. Carpenter, 12 mo., pp. 304. American Book Company. New York.

This is a delightful book written in a free and simple style, and full of those things one wants to know of a country he never saw but would like to see. The book covers the whole of Asia.

We turned first to Korea to which, however, only seventeen pages are given. The description of the country tho brief is accurate. We wish we could say the same of his pronunciation of the word for the capital; it surely is not *sa-ool'*. The people and their curious customs are vividly portrayed; Seoul is located and described. The picture "A view of the city" would not be recoginzed since the improvement of our streets, but it is a faithful representation of things as they were. The other pictures, from the solemn mourner to the sturdy plowman, are easily recognized. We recommend the book.

Christian Missions and Social Progress.—A Sociological Study of Foreign Missions. Vol. I. By Rev. J. S. DENNIS, D. D., author of *Foreign Missions after a Century*, with 60 full-page reproductions of original photographs. Two Vols. large 8 vo, cloth. Price $2.50 (gold) per vol. FLEMING H. REVELL COMPANY, Chicago.

This is a new and notable book on foreign missions. Their influence is studied from the view-point of the sociologist, and results of fresh interest are brought forward. The evangelistic aim is duly honored as paramount; but special attention is devoted to the social significance of mission work as introducing stimulating and corrective ideals, giving promise of beneficent and far-reaching changes in the status of non-Christian peoples. The author has taken great pains to inform himself as to the social conditions of heathenism; and the thorough character of his investigations is apparent in the elaborate and admirably arranged chapter on the "Social Evils of the non-Christian World." The environment of Oriental civilizations, as well as the manners and customs of savage races, are studied. A searching review of the influence of the great ethnic religions of the world upon the highest life of society is given. An impressive exhibition of the adaptation of Christianity to purify the moral life of mankind and introduce regenerating forces into social evolution is presented. The service rendered by missions in the spheres of education, literature, philanthropy, social reform, and national development, are commented upon with insight and breadth of view. Their ministry as a stimulus to culture and a teacher of new and transforming social aspirations is dwelt upon with deep enthusiasm. The literary style is attractive and the illustrations beautiful.

A fuller review will appear in a future issue.

Korea and her Neighbors.—By Isabelle Bird Bishop, F. R. G. S. Illustrated. 8vo, $2.00 gold. The Fleming H. Revell Company: Chicago.

Mrs. Bishop's views are those of an acutely observant traveller and her several visits and somewhat extended sojourn and travels in Korea enabled her to write a book which we are sure will be heartily welcomed by our readers. We shall be happy to receive orders for this work and forward them to the publishers.

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Handbook and Directory of the Anglican Church in the Far East. Printed and published at THE ENGLISH CHURCH MISSION PRESS, Seoul, 1897.

We are glad to see that this Handbook and Directory is likely to become an annual visitor. Its usefulness is undoubted. It contains full accounts of the work of the Episcopal Churches in China, Japan, Korea, Siam, Borneo, Hawaii and the Straits Settlement; each section being prefaced by an account of the country dealt with, its government, language, religions, relations with foreign powers and of missionary work unconnected with the Anglican Church. To the present issue some very useful maps have been added. There is also an account of the Bishops Conference held at St. John's College, Shanghai, in April last, together with a reprint of the letter addresses by the assembled bishops to the "Clergy and Laity of the Anglican Community in China and Korea" and of the resolutions adopted by the conference. This is, of course, very interesting reading but why do bishops go in so much for platitudes?

ON DIT:

That the long sleeve is seen again.

That Santa Claus was unusually popular.

That Thanksgiving day was not observed in any public way by the Americans.

That the question has been asked "why."

That secret conventions grind both slow and fine.

That Chong-dong had a house repairing epidemic this fall.

That there appears to be a general resurrection of the dead past.

That Jack Frost got a good grip on the weather on the 15 and 16th.

That the study of the French language is becoming popular in the capital.

That the rifles have been taken from the boys in the Imperial English school.

That our contemporaries treat the Empire of Daihan in anything but a serious manner.

That the melodious song of the coolie pounding foundations is no longer heard in Chong-dong.

That former obligations and agreements seemingly lie loosely upon certain consciences in these palmy days of Daihan.

That the honors civil and military especially the latter seem to fall almost exclusively among the worthies of the Ham-kyeng province.

That this may be a late recognition of the sterling worth of the denizens in the native province of the founder of the dynasty.

That the *literati* of Choong-chung are not in it.

NOTES AND COMMENTS.

A Merry Christmas and a Happy New-Year.

A good time to renew is now. We have room for a few new names on our lists also.

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We have a review of the fruit crop in Seoul in 1897 by Gen. Dye, which will appear in our next number.

Friday December 10th was the coldest day we have had up to that time, the mercury registering 10° Fahr. at Chemulpo.

A de Speyer, Esq. H. I. R. M. Chargé at Seoul has been transferred by his government to the port at Peking as Envoy Extraordinary.

We regret to learn that the Rev. W. M. Junkin of the Southern Presbyterian Mission at Kunsan was sick with dysentery nearly the whole fall.

The boats which bring rice up from the provinces are known as Seven Bucket Boats because the bags of paddy contain seven large measures of rice each.

The Rev. C. T. Collyer and family are living in Songdo. They are in a thatch house and will have to rely on the native method, the kang, for heating during the winter.

Our contemporary *The Independeat*, whose sources of information are always exact, reports that 70,000 candles were burned at the imperial funeral. They cost $6,800 or about nine cents each.

A party of Britons from Shanghai visited the northern province on a hunt and report having had a good time. They tried to make us believe they got five tigers, but—we are something on tiger stories ourselves.

The Japanese have secured permission to extend their sea frontage out 175 feet thus redeeming a wide strip of mud-flat. It is possible that the Bund of the General Foreign Settlement may be extended to match this improvement.

Mr. H. G. Bennett the enterprising Manager of Holme Ringer and Co. at Chemulpo has secured the agency for the Pacific Mail Steamship Co., so that it is possible to purchase at Chemulpo now a ticket thro to almost any point of interest in the world.

Messrs. Noble and Wells report having made ninety *li* on their wheel in Pyeng-an in 2 hours and 55 minutes. We made seventy-five *li* in a sampan recently ourselves in that time and are about ready to race their bicycles with our sampan any time the gentlemen convince us they know how to swim.

A selection of the gifts presented to the Queen are now on view at the Imperial Institute, London, and among them are those of the King of Korea, who, together with embroidered scrolls, &c. sends "a copy of the speech which H. E. the Ambassador would have made had he been able to speak English."

The first Annual Meeting of the Mission of the Methodist Episcopal Church, South was held in Seoul at the house of the Superintendent, the Rev. C. F. Reid. D.D., Dec. 8. The membership is 48, probationers 108, total 156. The collections $191.12, of which considerably more than one half was given by the natives.

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Mr. Kaing Whasuk the Puyun of Inchön and superintendent of trade at Chemulpo is a Christian and the leading member of the Roman Catholic church at the port. Mr. Kang is one of the first Christians to be placed by the government in the responsible post of a provincial prefect and is making a good record for himself.

The rice crop in the Metropolitan province has been a failure, not being more than a third of what it is in average years. As a consequence much local distress is felt the price having risen about forty per cent.

The distress is only local for the great grain raising provinces report large crops and it will only be necessary to bring in the rice from then to secure relief.

The storms of November did much damage to Korean native shipping. Many junks along the coast were wrecked and some were blown across the Yellow Sea and cast on the shore of the Celestial Empire. Shanghai papers report the arrival of two companies of shipwrecked Koreans at that port the last week in November, one batch of seventeen men from the Ningpo coasf and one of twenty-three men from Tsungming.

Great interest is being developed in the Pyeng-an province by the exploitation of gold mines by American and German capital and an unusual number of foreigners have visited the province during the year. Among these was Hon. J. Sloat Fassett one of the leaders of the Republican party of New York and who won distinction when as the representative of the young Republicans of the empire state he secured a term as Speaker of the State Legislature.

Some ten years or more ago when some of us first came to Seoul we were told that most of the water-carriers in the city came from the province of Ham-kyeng. We often felt sorry for them. Their fortune has turned, their day has come. They still continue to come, so we are told, but not to "fetch a pail of water." They know the language of their neighbor across the Tumen and that is of great service in them to securing a position in the army or government.

The Japanese Consul moved into the new, beautiful and commodious building erected by his Government in Sang-dong. It is not as imposing as the French Legation building in Chong-dong which is three stories high, but it ranks as one of the best buildings in the capital. The grounds of the consulate are extensive and we doubt not next year will witness that touch of landscape gardening for which the Japanese are well known, and that they will be among the prettiest in our city.

We are indebted to the courtesy of Mr. Hodge for a copy of the Korean calendar for 1898 just issued from the press of the English Church Mission, Seoul. It is a splendid piece of work, reflecting the greatest credit upon all concerned in its preparation. Printed on a fine thick paper, in red and black ink, it contains besides the monthly calendar, a number of prayers, &c. and a considerable amount of useful information regarding festivals, &c. of the church. Altogether it is a great advance on anything that has been issued from any press in Korea.

The Seoul-Chemulpo railway is being pushed forward with all possible vigor. It is rumored that as soon as the track is laid trains will be run from

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the port to the Han river– three miles from Seoul. This too before next summer! Think of it!

"Singing thro the forest,
Rattling over ridges;
Shooting under arches,
Rumbling over bridges;
Whizzing thro the mountains,
Buzzing o'er the vale—
Bless me! this is [will be] pleasant,
Riding on a rail!"

The Christian News has four pages extra for its Christmas number full of interesting and helpful reading of the advent of the Saviour. "The Angel Announcing the Birth of Christ" reproduced specially for *The Christian News* is presented to each subscriber. The work was done in New York by friends of the editor and is a fine piece of workmanship. We congratulate Dr. Underwood on his enterprise and success. We also rejoice that the subscription list to his excellent weekly is increasing and we wish for it many years of great usefulness.

The Korean Christian Advocate likewise gives four extra pages devotes to the service connected with the dedication of The First Methodist Episcopal Church in Seoul. The dedicatory services were held on Sunday the 26th inst. and were of an impressive character.

The editor of the *Kobe Chronicle* is nothing if not humurous. Some weeks ago he copied several news paragraphs from *The Independent* and gave it the title "Hard Worked Missionaries." The comments were as appropriate as the wit was clear. The production afforded some amusement to us here and no doubt helped to fill up the paper at Kobe. In the weekly edition of Dec. 11 or page 481 in the third colunm and at the end is a paragraph with the heading "Drowsy," it reads, "It would be interesting to know at what date the KOREAN REPOSITORY goes to press. The last number, received yesterday, and dated 'November,' in an editorial note on M. Alexieff's engagement as Financial adviser says—'Japanese editors have not heard the news if absence of comment, in papers received up to date, is indicative of lack of information.' Just so. We stated a fact; but where is is the joke?

Versatile. Some months ago we noted the bicycle record of Mr. Reynolds from Chemulpo to Seoul. Reading this the versatile editor of *The Nagasaki Shipping List*, which has since grown into *The Nagasaki Press*, fell into moralizing in this sage way:

"Tho the gospel appears to be making slow headway in Korea, [where did he learn that?] we are pleased to note that it is otherwise with that other seemingly potent factor of latter-day Christianity, the 'bike;' and 'records' are seemingly [he will probably hide behind this word when hard pushed for facts] far more plentiful than converts ever were in the Land of the Morning Calm. Enthusiasts in the matter will learn with joy that the Rev. W. D. Reynolds has ridden on his wheel from Chemulpo to Seoul in two hours and fifty-six minutes. Any one who knows the road will understand very well that the Rev. W. D. Reynolds did not do any shill-shallying by the wayside, scattering the seeds of faith or otherwise, on that trip."

We have some anxiety about the admission of the above note, lest there be some more far-fetched moralizing.

Herr Carl Wolter was elected by the landholders of Chemulpo to represent them on the municipality of the port.

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The Municipal Council of Chemulpo has been organized by the election of the following officers:

President, Hon. H. N. Allen, U. S. Minister Resident and Consul General.

Vice President, H. B. Joly, Esq. H. B. M. Vice Consul at Chemulpo.

Secretary, W. D. Townsend, Esq.

Treasurer Carl Wolter, Esq.

Executive Commitee, K. Ishii, H. I. J. M. Consul at Chemulpo, W. D. Townsend and Carl Wolter.

The Chemulpo Municipality closes the year with a credit balance in the bank of $27,000, and the Settlement in a fine condition. During next year the work of improvement will be continued. We doubt if any Settlement in the Far East can show a finer condition of affairs than prevails in Korea's greatest port.

The Seoul Union is an orgainzation for recreation and for the socail and literary improvement of its members. It owns in the center of Chong dong adjoing the new Palace a brick building and grounds sufficiently large for three tennis courts. In the spring and fall tennis is played regularly and the last season thus far has always seemed the most popular. During the winter under the excellent management of the lady members, readings, musicals, lectures and entertainments for young and old have been provided. Last year Mrs. Bishop lectured several times in the Union rooms.

The membership is composed of the diplomatic corps, government and customs officials and private residents of the capital. Among the presidents of the past were one United States Minister, one Foreign adviser to the Korean Government, one representative of Russia and a chief commissioners of Customs, J. Mc Leavy Brown L. L. D., the present incumbent.

Santa Clans as in years past visited the little folks on the evening of the 24 inst and made glad their hearts thro his well knownliberality.

This winter in addition to entertainments of a diversified character the membership will have anumber of Shakespeare readings.

Mr. R. Willis of the English Consulate this city in his report of his visit to Pyeng-yang and Chinampo as recently published has the following observation on the mining concession made to an American syndicate: "Placer mining is carired on very largely in the northem portion of Pyeng-yang province in the tributary streams of the Tatong and Yalu rivers, and in 1895 the Korean Government granted a concession to work gold in the district of Wonsan—not to be confounded with the treaty port—a tract of about twenty five miles square situated one hundred miles north of Pyeng-yang, to an American syndicate. There are about a dozen foreign engineers resident at present; a mill has been set up and at the time of my visit to Pyeng-yang the manager was awaiting with some anxiety the result of the first crushings. The wages paid to Korean miners are forty cents a day. The manager of the mine professes himself perfectly satisfied with the quantity and quality of their work; tho a man of considerable exepence in mining, he informed me that Koreans compared favorably with any other miners he had dealings with; if properly supervised they did good and intelligent work, cost little and were easily managed."

In speaking of the Christian work in the city and province he reports about 2000 converts. "The Koreans of these northern provinces are, in the opinion of these missionaries who have lived among them, far more satisfactory than their southern compatriots. They are more honest and reliable, as well as more enterprising, diligent, and industrious, a view that is borne out by the foreign merchants who have had dealings with them."

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